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THE donations for the month of July were in advance of those for the corresponding month last year a little over $4,900, making the gain from donations for the first eleven months over $35,600. This is encouraging, provided that there be no falling off during the month of August, which is always the critical month. Let there be special effort during the last days of this month to make it sure that all contributions from churches or individual donors intended for the present fiscal year be forwarded to the treasurer without delay. For this purpose the accounts of receipts for the year *will be kept open, as usual, until the Monday after the first Sabbath of September, the 8th instant.* The gain in legacies for the first eleven months in the year over those of the corresponding period last year was about $70,000. Since these were unusually large during August last year, we must expect that this relative gain for the year will be lessened. We must therefore look for a marked advance in donations during this last month of the year, which, we trust, may be in this respect its best.

ON July 31 a telegram was received at the Mission Rooms from Shanghai, announcing the death of Dr. McBride, of Kalgan, July 6, of typhus fever. It is hardly a year since Dr. McBride and his young wife sailed from San Francisco for North China, full of ardent hope for a life-service in that empire. It is a singular and sad fact that among the comparatively few deaths that have occurred within our missionary ranks, within a little over a year, there should be three M.D.'s who had recently entered upon missionary work. The same telegram which brought the news of Dr. McBride's death brought the words: "Terrible floods. Missionaries safe." From telegrams to the public press we learn that the Pei-ho River has overflowed its banks in the vicinity of Tientsin, and that communication between that city and Peking had been interrupted for several days. While rejoicing in the safety of our missionaries, we may expect to hear, when letters reach us, of sad desolations caused among the people in northern China.

SORROWFUL reports are reaching us of the distress in Japan on account of the scarcity of provisions. The price of rice has nearly doubled, and there is some danger of an uprising against the men who are supposed, rightly or wrongly, to be hoarding it for a higher price. The canvass of Tōkyō reveals the fact that there are some thousands of people in want. It is said these people do not dream of such a luxury as rice eating, and cannot obtain even coarser food.

In the *Missionary Herald* for May we referred with great pleasure to the proposal of Rev. Dr. George F. Pentecost and others to visit Japan and India, to conduct a series of evangelistic services. The plan has now been slightly changed, and instead of visiting Japan first, as was proposed, Dr. Pentecost and his associates will go directly to India and spend perhaps two years, beginning their labors at Calcutta, where they will remain several months. The prime object is to reach English-speaking people, the Europeans, the Eurasians, and the students from the universities and higher schools to whom the English language is as familiar as their vernacular. We trust it will be possible for Dr. Pentecost to visit other parts of India, and that he may be able to help forward the work in our Marathi, Madura, and Ceylon missions. He and his associates are going not under any missionary board, and they ask pecuniary contributions from no one. But they do ask, and they ought to have, the earnest supplications of all Christians that this new enterprise may be overshadowed, both in its inception and in its carrying out, by the influences of God's Holy Spirit, and that a mighty awakening may follow this united effort to preach to the millions of India the gospel of our Lord Jesus Christ.

The Independent has often justified its right to its name, and it does so conspicuously in its issue of August 7, in which it prints letters from thirty missionaries of the American Board in reply to inquiries the editors had sent to these missionaries without the knowledge of the Board's officials. The inquiries related to the opportunities and needs which were specially to be noted in the several fields. Would that these replies could be read by every Christian in the land! Similar communications have been printed in the *Missionary Herald* so often and so long that doubtless they have to many a perfunctory air. They may be thought to be a part of the machinery for carrying on the missionary Board. We trust that these voices from the missionary stations coming through another channel will be heard and heeded. The needs are multitudinous and imperative, and they are presented with great power and pathos. *The Independent* well says that "to the friends of the American Board they must be irresistible."

Our readers will find in the article on another page by Mr. Rice, of Chicago, an excellent *résumé* of what has been attempted within a few years towards the suppression of the traffic in ardent spirits with Africa. In the "Notes from the Wide Field" will be found a summary of the stipulations agreed upon by the Brussels Anti-Slavery Conference bearing upon the liquor traffic. It is the hope, as it should be the prayer, of all Christians and philanthropists that the position of Holland towards the stipulations of the Brussels Conference will not prevent the carrying out of the humane measures proposed for the suppression of slavery and the drink traffic.

For want of space we are obliged to put over, until our next number, an article reviewing the report of certain investigations made within the London and Wesleyan Missionary Societies of Great Britain. It is sufficient now to say that the missionaries of the Wesleyan Society in India are completely exonerated from the charges made against them.

LETTERS received from Erzroom, the last date being July 19, a month after the reported riots in which the Moslems and Armenians were engaged, express the belief that the worst is over, so far as the city is concerned. Beyond five dollars' worth of broken glass no harm was done to mission property. It is said that the excitement which led to the riot was created by a telegram sent to the Sultan, stating that arms were stored in the Armenian churches and school-houses. In the search which followed no firearms were found. The Armenians at once closed the schools and sent the keys of the buildings to the government. The search was regarded as insulting, and was naturally resented by the Armenians, and, two days later, a conflict ensued. The Turkish mob rushed through the city, killing and wounding, and stoning the houses. The English consul, Mr. Richardson reports, was doing all that was possible to protect the mission, and little further trouble was anticipated. The most serious matter at the present time is the lawlessness in the rural districts, where the Koords are taking advantage of the disturbances to waylay and rob travelers. In view of the misrule and violence prevailing in Eastern Turkey it is gratifying to know that Lord Salisbury has notified the Turkish government that these disorders must cease, or else the Powers which agreed to the Berlin Treaty will be asked to fulfil its stipulations in regard to guaranteeing order throughout the Turkish Empire.

THE more recent disturbances at Constantinople, at the Gregorian Cathedral, followed as they have been by the resignation of the Patriarch, give a somewhat portentous aspect to affairs. The Turkish government seems blind to its own interests. The officials are absurdly excited in regard to the danger of an Armenian revolt. It is said to have been actually proposed to make the possession of a revolver by an Armenian a capital offence. A ludicrous illustration of the suspicions which haunt Turkish officials is seen in the fact that a ladies' Christian Association in Constantinople, which has been arranging for a home for governesses out of employment, has been accused of being a secret society plotting against the government, and its printed prospectuses have been seized at the custom-house. Unless Turkey takes some decided steps for the repression of disorders and for the better ruling of her people, the Eastern Question may be again precipitated upon the world, and Russia, who has long been strengthening her forces in the vicinity of Erzroom, will be claiming a portion of Turkish territory.

THE story, by Rev. W. N. Chambers, of "Fifty Years at Erzroom," and the sketch-map of that region, will be found opportune in view of the recent prominence given to that city in the despatches to the public press concerning the conflict between the Moslems and the Armenians.

IT will be seen by the letters of Dr. Farnsworth, on another page, that the wave of revival influence which is passing over Turkey has reached Cesarea. Mr. Andrus, of Mardin, also reports that on the first Sabbath of June over thirty persons were to be received to the church on confession of faith. This is the largest addition to the Mardin church which it has ever received at any one time.

THE sorrowful tidings of the death of Mrs. Pedley, wife of Rev. Hilton Pedley, of the Northern Japan Mission, were given in our July number. Mrs. Pedley, whose maiden name was Elizabeth A. Staples, was born at Baltimore, Ontario, May 29, 1862, and was the child of Christian parents. She received an excellent education, graduated from the Collegiate Institute at Cobourg, carrying off the highest honors of the school and receiving the governor-general's medal for general proficiency. Subsequently she taught in the public schools, and afterward in a mission school for the Rama Indians, where she had marked success and was greatly beloved by her pupils and associates. She was married to Rev. Hilton Pedley, July 9, 1889, and soon after they sailed for Japan. Her whole heart was interested in missionary work. She enjoyed a singularly happy Christian experience, free from doubt and full of peace. She is spoken of as an apt student of human nature; pleasant in manner and address, and eminently qualified for Christian service, and it was joy to her that she could give herself to the Master's service in a foreign land. But she had hardly entered upon that service before the Master called her away. She died at Niigata May 17, leaving her husband and a little babe and the whole mission in sorrow over the loss they have sustained.

IT is a singular and an interesting fact that after Sir Edwin Arnold's striking poem, The Light of Asia, has been before the public for years, to be admired and criticized, this eminent author should have gone to the extremest point of Asia and to the nation where may be seen the brightest blossoms and best fruitage of Buddhism, there to write upon "The Light of the World." It has been repeatedly claimed that Sir Edwin Arnold, in portraying the virtues of Gautama and the excellencies of his faith, by no means designed to advance him to the front rank, or to proclaim the superiority of Buddhism to Christianity. Recent communications from Japan state that Sir Edwin Arnold gave a public reading of a portion of his new poem at Tōkyō, on June 27, in aid of the poor of that city, and that great gratification was expressed at his treatment of the theme. While the view which this poet may take of the person and character of Christ may not accord with that commonly entertained, yet it will be a surprise and a gratification to many that he regards him as the "Light of the World."

THE first Sabbath of July was a red-letter day in Prague. The chapel was filled to overflowing and eight former Romanists were welcomed to the church. It was a new experience in this church to receive by letter a young man from the Bohemian church in Chicago. During the last fourteen months no less than one hundred former Romanists have been received to the five evangelical churches in Austria.

ON Friday, June 27, thirty-eight young men were graduated from the Doshisha of Kyōto, twenty-eight of them from the collegiate department and ten from the theological. Eight students also completed a special course of two years in theology. Dr. Learned writes that at the graduation exercises the governor of the neighboring prefecture was present, and Rev. Mr. Yokoi (Mr. Ise) gave an excellent address.

THE English papers of July 18 contain a report received by the English Church Missionary Society from Uganda, dated March 18, confirming the rumor that in February the Christian forces, Protestants and Romanists uniting, had again defeated the Mohammedan party, and had reinstated Mwanga on the throne. Dr. Peters had indeed induced Mwanga to sign a treaty, which the Romanists favored but the Protestants opposed, but this treaty will, of course, amount to nothing in view of the more recent Anglo-German agreement. The dissensions between the Protestants and Romanists were serious, but they had made a solemn agreement not to molest each other. The following letter is said to have been received by Cardinal Lavigèrie from King Mwanga, dated Uganda, November 4. The letter doubtless was not written by the king, even if signed by him, but possibly it represents the scheme that this unscrupulous monarch has formed for maintaining himself upon his throne. "I write to tell you of my return to my kingdom. You have heard that when the Arabs drove me out I took refuge in Bakumbi. Bishop Livinhac and his missionaries treated me kindly. After four months the Christians sent for me. We fought for five months. God blessed us, and we triumphed over the Arabs. Now, I beg you, please send us priests to teach the religion of Christ in all the country of Uganda. I also ask you for children who have learned medicine, like those who went to Ujiji. When they come here I will give them a nice place. I have heard that our father, the Pope, the great chief of religion, has sent you to treat with the great men of Europe to put an end to the trade in men in the land of Africa. And I, if the white men will give me strength, can help a little in this work, and prevent the trade in men in all the country near Nyanza. Deign to ask for me strength to do well. On my part, I will pray God to bless you and to help you in all the works you do for his glory."

REV. DR. ELIAS RIGGS is devoting his time and strength to the development of a Christian literature for the Bulgarians. His translation of the Scriptures into their language was completed in 1871. He is now preparing a Commentary on the New Testament, a work for which no man is better fitted. Several other valuable works are also in preparation. Most urgent appeals have come from the mission for the means to publish such works and to give them a wider circulation. The sum of $2,000 is needed for this object, which we gladly commend to the lovers of good Christian literature who are interested in this branch of the great Slavonic race.

THE officers and students of Williams College have established two permanent scholarships in Anatolia College, Marsovan, Turkey; and Carleton College, Northfield, Minn., is supporting, for two years, an alumnus, Mr. Henry K. Wingate, of the senior class in New Haven Theological Seminary, as instructor in mathematics and English in Anatolia College. He is now on his way to fill the place of Mr. Sivaslian, of Anatolia College, who is coming to this country for two years of special study in the observatory of Carleton College. These links uniting the Christian colleges of our East and West with the young and promising Christian college of Asia Minor are of deep interest, and they are specially encouraging to those who are engaged in the struggle for the permanent and efficient establishment of Anatolia College.

The first day of July was the appointed time for the election of members of the first Parliament under the new Constitution of Japan. The people were intensely interested in the event, but the day passed off quietly, one reason for this, perhaps, being that the number of electors was limited, and none save electors were allowed to be present at the places of polling. The restrictions upon the right of suffrage are such that in a number of the districts there were less than fifty voters, while in the large majority of these districts the number was less than five hundred. One of those elected from the city of Kyōto is Mr. Nakamura, an active member of one of the churches and a trustee of the Doshisha, while another member chosen from the same city, though not a communicant, is a friend to the missionaries and favorable to their work. It is also reported that a trustee of the Doshisha, who resides in the Annaka region, has been elected to the Parliament. Altogether not less than ten members of the Parliament are Christian men, some of them having been strongly opposed by the Buddhists on this account.

On the seventh of July last the annual ceremony of the Mahmal was witnessed at Cairo, in Egypt, when the hundreds of thousands of that city turned out to see a camel bearing a hugh box covered with the cloth of gold, and followed by fourteen other camels on which rode the "Holy Men," who were starting on the pilgrimage to Mecca. It was a holiday, the prime minister and the Egyptian army taking part in the display. But the Mahmal is now only a symbol. The pilgrims go from Suez to Jedda by sea, a cheap and swift journey compared with the march through the desert as of old, while the ceremony of the starting is still maintained.

On a later page will be found an interesting account of the first movement towards the evangelization of the Albanians. It is hoped that this new enterprise can be made almost wholly self-supporting, and that such an interest has been awakened through the education of some Albanian youth in our Bulgarian mission schools as will open the way for the preaching of the gospel. All that is asked at present is the small sum of $88, to enable a missionary to visit among the people and to encourage the native preacher. It is thought that some good friend of new enterprises will be glad to assume the expense of this new mission. The Albanians are a hardy, vigorous people, occupying the mountainous region between Macedonia and the Adriatic, supposed to be largely of Slavonic origin, with a mixture of the old Epirotes of classic days.

About two years ago an appeal was made to the Board of the Reformed (Dutch) Church to undertake a new mission in Arabia. That Board did not venture upon the undertaking, because of its financial condition, but as a result of the interest awakened an undenominational mission has been inaugurated which proposes to begin work among the Moslems, probably in South Arabia. The movement has awakened special interest in the theological seminary of the Reformed Church at New Brunswick. Two missionaries from this seminary have already sailed, and it is expected that there will be some coöperation between this mission and that of the United Presbyterians in Egypt.

SIMULTANEOUS MEETINGS.

We wish to call special attention to the proposed Simultaneous Meetings in the interest of foreign missions, to be held, it is hoped, with all the Congregational churches in the country, beginning Sunday, September 28, and to continue through the following week, including Sunday, October 5. The success of meetings of this kind in England has led some of the missionary societies in America to try the same general plan, with a few modifications. The Presbyterian General Assembly has recommended this plan to its churches, and some of the Synods and Presbyteries have held meetings with results entirely satisfactory. Several of the Methodist Episcopal Conferences have made a trial of the plan, and the New England Conference has voted to repeat the experiment of last year, observing the week fixed upon by the Prudential Committee of the American Board.

The following paragraph from the Annual Report of the Home Department of the American Board, presented at the meeting at New York, October 15, 1889, will give an idea of the plan proposed, and also of the success attending the first effort of this kind made by our churches in this country: —

"*Simultaneous Meetings.* — The event of the year, so far as this department is concerned, has been the plan for, and successful carrying on of, a series of simultaneous meetings in the interest of foreign missions with all the churches of our denomination in Massachusetts, from September 29 to October 6. A circular having the endorsement of the Prudential Committee was sent out to every Congregational pastor in the State, accompanied by a personal letter. The plan was briefly stated, asking, so far as practicable, that this week be observed as a missionary week; that sermons in the interest of foreign missions be preached Sunday morning, September 29; and that during the following week one or more missionary meetings be held either by the church itself or in union with other churches. The plan has met with wellnigh a universal endorsement of all the pastors in the Bay State, and it is believed that not far from eighty per cent. of the churches shared in these meetings, giving an opportunity to almost every Congregationalist within the bounds of the State to hear one sermon or more in behalf of foreign missions. It is with profound gratitude that we make record of this result. In the judgment of those who are competent to speak, it is said that there have never been so many meetings in the interest of the foreign work in this country during the same period of time. The suggestion of simultaneousness, together with the union and coöperation of several denominations, has been approved by all our brethren. We hear glowing accounts of the attendance at these meetings, and of the earnest and instructive sermons and addresses, and we have reason to anticipate larger contributions and an increase to our missionary force as a result of this movement. We have a profound conviction that the time is ripe for a similar movement in other States, may we not say in all parts of our country?"

The plan for the present year, briefly stated, is as follows: Let every church of our order set apart at least one day, either in its own house of worship or in unison with other churches of our denomination or other denomination, some

time during the week between September 28 and October 5. To prepare for this week of missionary meetings and conventions, it is suggested that each pastor preach a foreign missionary sermon Sunday, September 28, and that special prayer be offered the previous week, at the prayer-meeting, for the divine blessing on these gatherings. Each pastor will make all necessary arrangements for, and preside over, the meetings in his own church. So far as practicable, the Secretaries of the American Board and returned missionaries will respond to calls to speak at these meetings; but pastors and lay workers must be depended upon for most of the speaking.

The American Board will furnish literature, free of charge, to all pastors and others who will prepare addresses to be delivered during the week named, and also leaflets in such quantities as may be needed for gratuitous distribution at the meetings.

For further information address either of the District Secretaries at New York or Chicago; or Field Secretary Creegan at Boston.

MR. STANLEY'S "IN DARKEST AFRICA."

Mr. Stanley's new volumes, the full title of which will be found in a note below,[1] will be greeted by all readers with mingled feelings of surprise and admiration. For the fourth time this explorer gives to the world a record of achievements which are of unsurpassed interest. As one reads these latest volumes and remembers those that have preceded it, specially the first, "How I Found Livingstone," he will marvel quite as much at the development of the author as he does at the unfolding of the mysteries of the Dark Continent. Mr. Stanley has indeed revealed Africa, and it is equally true that Africa has revealed Mr. Stanley. And as man is greater than nature, we must think that the most interesting thing in Mr. Stanley's books is Mr. Stanley himself. Not that he obtrudes his personality upon the reader, but the marvelous story could not be told as faithfully as it is without revealing, incidentally, the marvelous qualities of the leader of the expedition. And his rare powers as a leader are certainly matched by his powers as a writer. How it was possible for one whose energies have necessarily been devoted to practical affairs, so many of whose years have been spent in laborious marches across Africa, to attain to such skill as a writer, and within the few months since he emerged from the Dark Continent to prepare this felicitous record, is a marvel indeed. But this modern Ulysses has shown that he is fully capable of being his own Homer.

We have no room at command to dwell upon the many topics which the perusal of these fascinating volumes suggests. We must content ourselves with alluding to a few points which bear directly or indirectly upon missionary work in Africa.

To the Christian heart it is a joy that the success of this Herculean labor, this last and perhaps greatest crossing of Africa, is ascribed by the leader to the

[1] In Darkest Africa; or, The Quest, Rescue, and Retreat of Emin, Governor of Equatoria. By Henry M. Stanley. With two steel engravings and one hundred and fifty illustrations and maps. In two volumes. New York: Charles Scribner's Sons.

overruling providence of God. We recall Mr. Stanley's words to Sir W. Mackinnon, in his prefatory letter: "You who throughout your long and varied life have stedfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back again in civilization, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men." Speaking of a great deliverance, he says: "The night before I had been reading the exhortation of Moses to Joshua, and whether it was the effect of those brave words, or whether it was a voice, I know not; but it appeared to me as though I heard: 'Be strong and of a good courage, fear not, nor be afraid of them, for the Lord thy God he it is that doth go with thee; he will not fail thee nor forsake thee.'"

These volumes have a higher value than any interest, however intense, attaching to the relation of wonderful adventures and hairbreadth escapes, or to new geographical knowledge of the vast interior wilderness of Africa. An original contribution is here made to the cause so dear to the heart of Livingstone — to that "healing of the open sore of the world" on which he invoked a blessing. A strong light is thrown upon deeds, hitherto done in darkness befitting their awful character, and the world may now clearly see what are the unnatural atrocities practised in those vast regions whither the Arabs have carried devastation and slaughter. Much of the famine and of the native opposition which made Stanley's progress so slow and painful were the direct consequence of Arab misdeeds. How could the natives know that this small army was not bound on the same errand of destruction as all the other caravans they had seen? And how could food be gathered from regions recently laid waste by Arab raids?

One illustration of their methods will suffice. A company of Arab ivory-hunters penetrates from the east coast into the far interior, fighting its way past all previous invaders and easily silencing with rifles the war-cries of the natives. Settling down in some prosperous region whence they can sally forth in bands to destroy, burn, and enslave, they launch out in every direction; leveling to ashes every native village, destroying the plantain groves, taking possession of all food stores, and killing all the men. The women become their slaves, the boys are trained to carry arms, and when tall and strong enough become bandits in their turn, being admitted as partners in the bloody raids of their masters. Wives are given them from among the captured native girls. This policy of murdering the adult males and preserving all others, accounts, says Mr. Stanley, for the extraordinary increase in numbers of the raiders in the Upper Congo basin. "Once we know where their centres are located, we may with a pair of compasses draw great circles round each, and park off areas of 40,000 and 50,000 square miles into which half a dozen resolute men, aided by their hundreds of bandits, have divided about three fourths of the great Upper Congo Forest for the sole purpose of murder, and becoming heirs to a few hundred tusks of ivory. Every tusk,

piece, and scrap in the possession of an Arab trader has been steeped and dyed in blood."

But what remedy for these horrors does Mr. Stanley propose? He expresses small respect for certain recent crusading proposals made by Cardinal Lavigèrie and other enthusiastic European philanthropists who desire by force of arms to attack the Arabs in their Central African strongholds. Characterizing this as "a mad project," he adds: "The last thing I heard in connection with it is that a band of one hundred Swedes, who have subscribed £25 each, are about to sail to some part of the east coast of Africa, and proceed to Tanganyika to commence ostensibly the extirpation of the Arab slave-traders, but in reality to commit suicide. There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa and Congo State against the introduction of gunpowder into any part of the continent, except for the use of their own agents, soldiers, and employees, or seizing upon every tusk of ivory brought out; as there is not a single piece nowadays which has been gained lawfully." All the Arab atrocities would be clearly beyond their power, says Mr. Stanley, if they possessed no gunpowder. "Not a mile beyond their settlements would the Arabs and their followers dare venture. It is more than likely that if gunpowder was prohibited entry into Africa there would be a general and quick migration to the sea of all Arabs from inner Africa, as the native chiefs would be immeasurably stronger than any combination of Arabs armed with spears."

If this extirpation could be accomplished, we can easily believe that peaceable travelers who should hereafter penetrate the African wilds might soon win the confidence of the natives. Certainly the rich open regions would no longer be found desolate and famine-stricken. The wild assaults of Mazamboni's tribe upon Stanley's advance column, between the Great Forest and Lake Albert, were changed to friendly advances on its return, when it was understood that the strangers were not followers of the Arab Kabba Rega.

These volumes, even to those who are in some good degree familiar with Africa, give what may almost be termed a new view of the vastness of that continent, its mysteriousness, its capabilities, and its needs. Mr. Stanley says: "Africa is about three times greater than Europe in its extent, and is infinitely more varied. You have the desert of deserts in the Sahara, you have the steppes of eastern Russia in Masailand and parts of South Africa, you have the Castilian uplands in Unyamwezi, you have the best parts of France represented by Egypt, you have Switzerland in Ukonju and Toro, the Alps in Ruwenzori, you have Brazil in the Congo basin, the Amazon in the Congo River, and its immense forests rivaled by the Central African forest." And the Christian will remember that this imperial continent belongs to his Master.

We have only room to allude to Mr. Stanley's remarks concerning Mr. Mackay, who seems to have impressed him strongly, and whom he calls "the best missionary since Livingstone." It was the patient hopefulness, the dogged persistency of this lamented missionary that seem to have made such an impression upon the traveler, so that he says: "To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a

moan amid the 'wildernesses,' and to hear him lead his little flock to show forth God's lovingkindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."

Let these two volumes of Mr. Stanley be read by every one who wishes to know about a great continent and a great man.

FIFTY YEARS AT ERZROOM. — 1839–89.

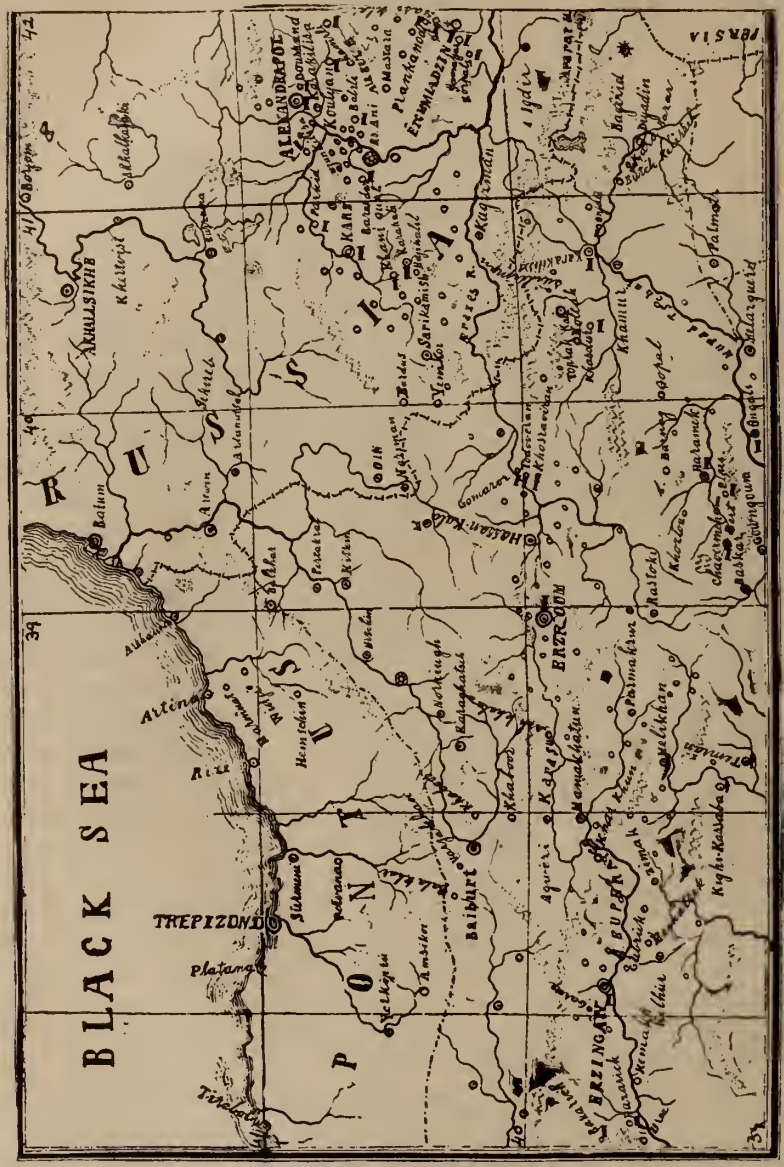
BY REV. W. N. CHAMBERS, OF ERZROOM.

Erzroom is a city of about 40,000 inhabitants, situated in the plain of the same name, near the headwaters of the Euphrates and Araxes. It is central in Upper Armenia, and is of interest in Armenian history. It is 180 miles southeast from Trebizond and 100 miles west from Mt. Ararat, latitude 39° 53′ North, longitude 41° 20′ East, with an elevation of 6,250 feet. The province, with which Erzroom station in Turkey very nearly coincides, comprises about 16,800 square miles, or about the size of New Hampshire and Massachusetts combined, with a population of about 700,000, composed of various races, namely, Turks, Koords, Persians, Circassians, Yezidees, Jews, Armenians, Greeks, etc.

When the mission of the American Board at Constantinople, as early as 1832, was considering the question of suitable places for establishing mission stations, it was remarked that "Erzroom would have been a most desirable place had not the Armenian population nearly all emigrated to the Russian territory." Two years later (1834) Justin Perkins, on his way to Persia, writes from Erzroom that there are about 300 Gregorian Armenian and 100 Catholic Armenian houses. In 1837 Rev. T. P. Johnson, on a tour of inspection through Tocat, Sivas, and Erzingan, reached Erzroom, and his investigations led to the establishment of a station there, Rev. William C. Jackson with his family reaching the city September 11, 1839. The reasons given for occupation at the time were: (1) the large population (about 30,000), with many villages near at hand; (2) its central position; (3) its importance as a centre of trade, and (4) its excellent climate.

Hardly was the missionary settled in his home when the Armenian bishop publicly cursed him and his work, ordered all books received from him to be burned, and absolutely forbade all intercourse with him. The opposition came not merely from the Armenians, but from papal missionaries. In 1842 Mr. Johnson reports: "The first helper at his work, and four Armenians at Bible service." In the same year Rev. Josiah Peabody and wife were added to the station. With a larger attendance at services, the opposition grew more and more bitter. At this time a priest who had shown some evangelical tendencies was most cruelly treated. One day this priest was summoned by the bishop, accused of heresy, and ordered to be bastinadoed without trial. No one daring to execute the order, because there had been no trial, the bishop seized the rod and, ordering the priest bound, administered ninety blows. The poor fellow was

able to count twenty-five, and then fainted. His socks protected his feet somewhat, but they were soon cut to shreds. He was then put in irons and cast into prison, where he remained insensible till next morning. After this the bastinadoing was of frequent occurrence ("almost daily"), as was the binding and



SKETCH MAP OF ERZROOM STATION, WESTERN SECTION.

imprisonment of those who visited the missionary or read his books. All books found were burned. But the books were nevertheless widely scattered, no less than 700 having been distributed during the year 1843. Mr. Peabody, during a tour in the Passin plain, was cordially received, but he was immediately

followed by a messenger from the bishop who collected and destroyed all the books and tracts which had been distributed.

A petition to the pasha was signed by 125 Armenians, asking for the removal of the Americans, and complaint was made to the government officials at Constantinople, and the Porte addressed a note to the United States Legation at Constantinople in reference to the work of our missionaries, asking that it be discontinued. Of course this was not done. The violent persecution continued. Men were stationed on the roofs of the neighboring houses to watch the mission house door and report all who entered there; those who persisted were publicly excommunicated in church, and people were ordered to spit upon them, their books were burned, they were imprisoned and bastinadoed. This continued till 1846, when a general imperial order was issued curtailing the powers and privileges of "heads of communities," and banishing the bastinado as an instrument of torture. Up to that time the heads of communities had the right to arrest, bring to trial, and inflict punishment on members of their own communities without the interference of the government. An appeal was made to the authorities at Constantinople for protection, and the result was unexpectedly favorable. The Grand Vizier addressed a letter to the pasha of Erzroom, which may be found in the *Missionary Herald* for September, 1846, in which he refers to the spread of the Protestant faith among the Armenians, and forbids, in the name of the Sultan, the Patriarch from interfering in the religious and personal affairs of those who desire to accept the Protestant faith. He commands the pasha to protect and defend these persecuted Protestants. But this official document by no means changed the spirit of the people. A mob attacked the house of Dr. Azariah Smith, who had come temporarily to take the place of Mr. Jackson. The priest, whose case has already been referred to as so cruelly bastinadoed, fearing for his life, took refuge in Dr. Smith's house while Dr. Smith was absent. He was seized and dragged through the streets in the midst of the howling mob, and placed in custody in the bishopric. The second time the mob returned and again broke into the house, destroying the windows, furniture, books, and everything they could lay hands upon. The arrival of the police put a stop to further destruction, and several men were arrested and the priest released. The government placed a fine of between seven and eight hundred dollars on the Gregorian community as compensation to Dr. Smith. The estimate as to the number of gospel readers at this time placed them about fifty.

In 1847 Rev. Isaac G. Bliss and family reached Erzroom, and shortly after this the first baptism took place, and drew a large crowd of spectators. On April 22, 1848, a church was organized with five members. Messrs. Peabody and Bliss made extensive tours, visiting Moosh and Diarbekir, and found that by means of merchants and others who had visited Erzroom the leaven of the gospel had penetrated these regions. In the district of Khanoos they found a company of evangelical Christians, the last of the old Paulicians, remnants of a large number who had passed through stormy persecutions. These Paulicians had heard of the "foreign gospelers," and had sent two of their number to inquire about them. One of those who came to Erzroom at that time is now (1890) a gray-haired old man. He tells the story that at that time he asked,

in all sincerity, what he might do when he returned to his village to show himself a Protestant. One of the brethren laughingly replied, "In Lent take a little *yoghoort* [thickened milk], go to the roof of your house, and eat a spoonful of it." The poor fellow took the remark in earnest, and did so. No sooner had the yoghoort entered his mouth than a fierce storm of persecution burst forth that threatened the destruction of the last vestige of the little community of evangelical Christians.

On this Khanoos plain, and in Erzroom city, there was much to encourage the missionaries at the end of the first decade of the station. Sabbath meetings and prayer-meetings were well attended, and a more liberal spirit was manifest. In 1850 Mr. Bliss was compelled, on account of his health, to return to the United States, and Mr. Peabody was again left alone. In 1852, twenty persons were enrolled on the Protestant tax-list, and two schools, one for boys and one for girls, were opened. Persecution still continued and spies were found in all the meetings. In 1856 a church with seven members was organized at Khanoos, which place had been occupied as an out-station since 1853. In 1854 Rev. Sanford Richardson and wife were located at Erzroom, but two years later they were transferred to Arabkir, and on account of the declaration of war with Russia, the fall of Kars, and the approach of the Russians, it was deemed best for Mr. Peabody to leave Erzroom.

After the war was over, in 1857, a petition was forwarded by a few people at Erzroom asking for a preacher. The next year the mission sent there Messrs. Dunmore and Trowbridge, who found matters in a more hopeful condition than they anticipated. A school was established in 1858, and the bishop, who had again anathematized the Protestants, was forced to retract and to order his people to treat the Protestants with respect.

In 1859, the beginning of the second decade, thirteen "houses" petitioned to be set apart as a Protestant community. During that year a terrible earthquake laid in ruins 2,000 buildings, nearly destroying or injuring about 3,000 others. Nearly 400 dead were taken out of the ruins. In 1851 the irregular occupation of the station had so broken up the church that a new organization was made under encouraging circumstances. The Gregorians seemed impressed by the truth, but unfortunately the station was left vacant again, Mr. Pettibone and Mr. Winchester, who came in 1859, having withdrawn to other stations. In the fall of 1862 Mr. Pollard came to Erzroom, and in 1863 Dr. and Mrs. Parmelee. The improved position of Protestantism in the latter year is seen in the fact that an effort which had been long continued, but without avail, to secure a burial-ground, was now successful without any opposition. The only serious difficulty experienced in the keeping of two large schools was the single small schoolroom.

Tours through the neighboring provinces of Russia emphasized the fact that the leaven had spread in many places. A poor priest in Erivan was imprisoned for his evangelical tendencies, and was subsequently carried to burial from prison. A new era opened for the station in the fall of 1868, with the arrival of Messrs. Cole and Pierce with their families, and Miss C. A. Van Duzee, and the return of Dr. Parmelee, who had been absent for a period. This large reinforcement naturally attracted the attention of the bishop, who has since

been Patriarch at Constantinople, and now of Jerusalem. He demanded the removal of the missionaries and made false accusation against them. His efforts were unavailing, but petty persecutions still continued. A new chapel was completed in 1868, one half the expense having been borne by the people. The same year a girls' school was established by Miss Van Duzee, and there was also a training class of ten or twelve young men. In passing through Erzroom in 1869, Dr. Perkins, of Persia, speaks of the city as one of great importance, "now well manned by three able and faithful missionaries, and it should never have less." In 1870 Mrs. Parmelee died, and Dr. Parmelee visited America, returning after a couple of years. In 1871 Miss Patrick joined the station. In the following years great advance was made toward self-support, the people paying one half the salary of their preacher. New out-stations were occupied, and a few young men came from the Russian part of the field to prepare for work as laborers. But in 1887 the prospect of war led Messrs. Cole and Pierce to take their families to Trebizond, while they returned at once to Erzroom. In a few months, however, and before the war actually broke out, Mr. Pierce and family returned to America, but Mrs. Cole and her children with Miss Nicholson came to Erzroom and were able to remain during the trying times which followed. The self-sacrificing labors of these missionaries, so well seconded by the brethren of the Protestant community, during the three years' war and famine which scourged the land, greatly impressed the people, and served to allay the feeling of bitter antagonism which had hitherto existed. The people saw the disinterestedness of the missionaries in its true light, especially as they witnessed the death of Miss Nicholson in their behalf. In 1878 Miss Mary F. Bliss (afterwards Mrs. W. N. Chambers) joined the mission station, and one year later Mr. Tashgean was ordained pastor of the church. In 1879 Rev. Robert Chambers and wife and Rev. W. N. Chambers came as reinforcements, and Miss Powers and Miss Brooks arrived at Erzroom in the autumn of 1882. Rev. D. A. Richardson and wife arrived in 1888, and Miss Abi Preston, M.D., in 1889.

During the last decade great attention has been bestowed upon the Russian part of the field and with gratifying results. The greatest hindrance has been the interference of certain Immersionists, whose coming has divided the Protestant community, and has had the effect of reducing the contributions of the people for the support of evangelical work. While, therefore, there has not been great apparent growth within the last decade, yet the statistical review for the year 1889 indicates no inconsiderable returns in this exceedingly difficult field. The following is the latest tabular view for the station covering the year 1889, giving Erzroom together with its out-stations in Turkey and its out-stations in Russia: —

ERZROOM AND ITS THIRTY-ONE OUT-STATIONS, JANUARY 1, 1890.

	CHURCHES.	MEMBERS.	FROM THE FIRST.	ADHERENTS.	SCHOOLS.	PUPILS.	NATIVE HELPERS.
In Turkey,	3	158	225	1,624	18	450	30
In Russia,	1	99	111	1,194	6	65	9
Total,	4	257	336	2,818	24	515	39

But the full effects of the work should not be looked for in tabulated statements. The indirect influence has been fully one half. Changes in the old communities traceable to evangelical work have been very great. In a few respects the position of the Gregorian community to-day is virtually Protestant as compared to what it was fifty years ago. However, that must not be interpreted as saying that the ignorance and superstition in many things are not still dense. The leaven of truth is at work and very great changes are being accomplished. In Erzroom the Armenian national schools are large, with fairly good appointments. The New Testament is used as a textbook, and Bible history is inculcated, and the Bible is extensively distributed amongst the people. A few years ago Mr. Sanasarian, a Russian Armenian, established a school of high grade, with teachers educated in Germany, and having a nine years' course. It has the best and most approved appointments, affording as high a grade of education as the country can bear.

As a missionary station it was occupied as a strategic point of importance. It is so still. Aside from its importance as a large station-field in Turkey proper, it extends its borders over into the neighboring Russian provinces, where its influence has been great. Part of the Kars province, with a population of about 400,000, and Erivan province, with a population of over a million, look to Erzroom. There are eight out-stations in those provinces. Besides, the city of Shushi, in the province of Karabagh, has petitioned to be taken under the care of the American Board and reckoned as a part of Erzroom station. A celebrated modern traveler whose personal observation gives his words authority says: "With the exception of Judea, the central point of interest in the world's history, no region is more important in the records of mankind than that which lies between the Caspian and Black seas, south of the Caucasian Mountains, extending to the country round about Ararat." Every war throws a large portion of this territory inside the Russian boundary. The next concession will, in all probability, include Erzroom. Who knows that the beginnings of another struggle are not now being inaugurated, and this district will not be one of the centres where will be fought out the great battle of religious liberty in the great Russian Empire?

THE LIQUOR TRAFFIC WITH AFRICA.

BY WILLIAM H. RICE, ESQ., CHICAGO.

On the thirtieth of March, 1887, a meeting was held in London to set on foot a holy crusade against the shameful iniquities of the liquor traffic among native races. At that meeting the following resolutions were adopted: —

First. — That the traffic in strong drink, as now carried on by merchants belonging to Christian nations, in India, Africa, and most of the colonies and dependencies of the British Empire, has become the source of wholesale demoralization and ruin to the native races, and is proving a fatal stumbling-block to the progress of the gospel among them.

Second. — That in the interest of Christianity and humanity the facts bearing on the traffic and its results should be made more generally known to the people

of England and other countries, with a view to the formation of sound public opinion, and eventually to the passing of enactments for the repressing of such traffic.

Third. — That for this purpose a Committee be formed, to include, besides members of the Executive of the Church of England Temperance Society, representatives of the leading missionary and temperance societies, and the following noblemen and gentlemen (here a list of names follows), with power to add to their number; etc. etc.

The name of the organization thus formed is "The United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic." The society is constituted as follows: President, The Duke of Westminster; Chairman, The Lord Bishop of London; Vice-Chairman, Sir John Kennaway; Chairman of Executive Committee, Hon. T. H. W. Pelham. There are also connected with the society fifty members of Parliament, twenty-four bishops, representatives of eleven missionary societies and eight temperance societies. There is also an International Committee made up of persons representing fourteen nationalities.

The facts brought out at this meeting, showing the degradation resulting from the traffic, are fearful to contemplate; and one can hardly believe it possible that such things can be done by people living in the light of the nineteenth century and in lands even nominally Christian. Some of these facts may here be restated: –

"British, German, French, and American traders are forcing alcohol into the Dark Continent in such quantities and in such forms as to produce the most disastrous results — not only on the moral and spiritual condition of the natives, but even on their physical and commercial interests. The rum, gin, and brandy furnished them is not only a degrading curse but a maddening, deadly poison. So deadly is it that among some of the natives it goes by the name of 'Death.' The Archbishop of Canterbury said, 'There is a trade in rum and a trade in gin which are neither more nor less than liquid fire — mere poison — which destroy in a short time the men and women who consume it without stint.' Five hundred and eighty natives were picked up dead in Kimberly, South Africa, in 1888, slaughtered by intoxicating drink. To show the conscienceless character of some of the men who are engaged in this traffic, we have only to quote what occurred in the German Reichstag in the discussion on the Cameroon Credits. When the deputy for Hamburg, himself at the head of a large exporting house, was charged with sending poisonous brandy to the negroes in Africa, he replied 'that the charge was partly true, but that he had never sent bad brandy to the German colonies, *only to the French colonies*.' In the words of Canon Farrar: 'The old rapacity of the slave-trader has been followed by the greedier and more ruinous rapacity of the rumseller.'"

"The present European trade with Africa," says Dr. Guinness, "is a Christless civilization — building great warehouses filled with guns, gunpowder, and murderous drinks; man-murdering factories, receiving cargoes of deadly poison; demijohns of burning, maddening liquor; rum jars by the million in every African town and village all along the coast positively for a thousand miles."

In the year 1885 there were exported to Africa over ten million gallons of liquor by the following countries: —

England	311,384 gallons.
Germany	7,823,042 „
Netherlands	1,096,146 „
United States	737,650 „
France	405,944 „
Portugal	91,525 „
	10,465,691 „

In the five years ending with the year 1887, Boston exported three and a half million gallons of intoxicating drinks to Africa. In 1889 Boston exported to the same country 327,036 gallons of rum, valued at $406,184.

During the fiscal year ending June 30, 1887, the United States exported (to what countries not stated) malt liquors, spirits, rum, whiskey, and wine to the value of $1,673,000.

From 1884 to 1888 inclusive there were exported from the United Kingdom, to two ports only in Africa, beer and spirits to the value of nearly four millions of dollars. In one year the National African line of steamers carried 25,000 cases of gin to two factories only. An English trader on the Manah River has a trade of 1,000 gallons per week with the natives.

Twenty years ago it was a great rarity to see a Kaffir in a state of drunkenness. Now they can be seen in that condition in all parts of Kaffirland — men, women, and even boys and girls. In some places boys and girls of fourteen and fifteen are paid their wages in rum. In fact, in some parts of the country there is practically no other currency.

"The gauge of the wealth of many a village is the amount of liquor they can afford to drink; and its proudest monument the pyramid of empty gin bottles that adorn its square."

King Maliké, the Mohammedan Emir of Nupé, sought the aid of Bishop Crowther, as follows: "It is not a long matter — it is about barasa [rum], *barasa*, BARASA! It has ruined my country — it has ruined our people very much — it has made our people become mad!" He closes his message with the words: "For God and the Prophet's sake — for God and the Prophet His Messenger's sake — you must help us in this matter — that of barasa."

Khame, chief of Bamangwato in Bechuanaland, said to the British representative: "I dread the white man's drink more than all the assegais of Matabele [his enemy]. That kills men's bodies and it is quickly over — but drink puts devils into men and destroys their souls and bodies forever. Its wounds never heal. I pray your honor — never ask me to open *even a little door to drink.*"

The effect on commerce is equally destructive. Industry cannot thrive in such company. There is no development of the resources of the country. A trade that commences with gin will continue with gin and end with gin. As the Earl of Meath said in Parliament, "Wherever the trader with a cask of rum goes, there disappears the commerce of England." Goods remain on the shelves, for the demand is only for gin or rum, gin being sold at 4d. and sometimes 3d. per bottle. The Niger Trading Company have prohibited trading in

intoxicating liquors because rum so demoralizes trade. Efforts have been made to put a stop to the traffic, but so far with but meagre success. In the Congo Free State trafficking in spirituous liquors with the natives must be licensed. The annual license fee is 2,000 francs ($400) for each establishment, and 5,000 francs ($1,000) for each boat used in the traffic. For selling without a license, if in a building, the penalty is 20,000 francs. If from a boat, 50,000 francs! In Bechuanaland "whosoever shall sell, give to, or procure for, any native in British Bechuanaland any wine or spirituous or partly spirituous liquors in any quantity whatever, shall be liable to a penalty of £50 sterling; or in default of payment, to imprisonment, with or without hard labor, for a term not exceeding six months." In Zululand a penalty, fine, or imprisonment is imposed. In Basutoland the sale, gift, or disposal in any way of spirituous liquors is strictly prohibited. The report for the year ending June, 1887, regulating the traffic in Basutoland, reads: "The drink traffic here has ceased to exist." These are but limited areas, comparatively, where the traffic has received a check. In England an effort has been, and is still being, made to bring public sentiment up to a point to demand that the British Government, in conjunction with other Powers, take active measures toward suppressing the traffic. Resolutions looking to such action have been unanimously adopted by the House of Commons.

It is with a sense of shame and mortification that it must be said that an attempt to obtain the joint action of all the Powers would have been successful but for the action of our own government. Though the object in view at the time was not directly the suppression of the liquor traffic in Africa, it would certainly have opened the way for such a result had it not been for the action referred to. In 1884 Lord Granville, then Secretary of State for Foreign Affairs of the British Government, having satisfied himself of the necessity of the suppression of the liquor traffic in the Pacific Islands by "International Agreement Action," addressed a circular to her majesty's representatives in France, Italy, Germany, Austria, Russia, and the United States, instructing them, in the interests of humanity, to sound the respective governments of those countries as to their readiness to enter into an international agreement for preventing the sale of arms, ammunition, dynamite, and alcohol to the natives of the Pacific islands. Favorable answers were received from all the Powers *except the United States*. Secretary Bayard replied as follows: "While recognizing and highly approving the moral force and general propriety of the proposed regulations, and the responsibility of conducting such traffic under proper restrictions, the government of the United States does not feel entirely prepared to join in the international understanding proposed, and will therefore for the present restrain its action to the employment, in the direction outlined by the suggested arrangement, of a sound discretion in permitting traffic between its own citizens referred to and the natives of the Western Pacific Islands." The effect of Secretary Bayard's decision compelled the English Government to abandon its scheme for an international agreement. "Thus," as one writer has said, "the flagrant abuses caused by the traffic in arms and spirits are now being perpetuated by the refusal of the American government to take part in an undertaking which the European Powers generally supported, and which calls for the active

sympathy of every friend of justice throughout the world." To show that an international agreement action could have been successfully carried out we have only to refer to the suppression of the traffic among the North Sea fishermen by the governments of Great Britain, Germany, Belgium, Denmark, France, and Holland.

"What is needed," says Dr. Guinness, "is to waken the conscience of Europe and the United States so as to lead to a joint prohibition of this deadly traffic among all native races." An effort in this direction is being made in this country, as evidenced by a large number of petitions sent to members of Congress from some of the Eastern States, asking that Congress take some action in the matter. Among others, the Union Park Congregational Church of Chicago has passed a series of resolutions calling on our representatives in Congress to see to it that the speediest possible correction be made of our national complicity in this traffic.

It is to be hoped that all Christian organizations who have at heart a desire for the spread of Christ's gospel will join in this movement, so that our lawmakers may feel the importance and necessity of prompt, energetic action. Surely the Church cannot consider the appalling facts and not feel the impossibility of making Christian mission work a success when such shame and degradation and ruin are connected in the native mind with the Christian name. The time has come when in the interests of national honor more energetic efforts should be made to suppress this traffic. There is no excuse for its continuance, for it is a blot on Christian civilization — a traffic that destroys not only men's bodies, but "imprisons their souls in the bonds of the second death."

Letters from the Missions.

Hong Kong Mission.

A CHRISTIAN DISPENSARY.

Mr. Hager writes June 13 that he has been hindered by sickness from attending, as he had proposed, to certain work, though he has recently visited many places at a distance from Hong Kong. Of a dispensary opened by the native brethren at San Ming City, he writes: —

"They dispense medicine every day except on market day and the Sabbath; the reason for not healing the sick on market days being the desire to avoid crowds, for a large number of people usually congregate together, and it would be almost impossible to give medicine to all who came; and, besides, crowds usually create disturbances. On these days, however, preaching services are held and the message of salvation declared. On dispensing days a short religious service is held before medicines are given. At these services sometimes more than one half of those present are women, so that even the women hear the gospel. A native preacher said to me that two very important things were gained in opening the dispensary, and these were that weak Chinese Christians were made stronger and had a place to meet, and, second, that the women could hear the message of God. During a few days, while a Chinese theatre was held, some 120 persons were given medicine daily, though the average number of patients is somewhat less.

"But even the good work of healing, though finding favor with many, is causing some opposition among the druggists, native doctors, and exorcists, since it endangers their business to some extent. Western or foreign medicines are only used in

the healing art, and hence the native druggists sell less of their roots and herbs to those who are diseased, since they are treated at the dispensary 'without money and without price.' The expense for the evangelistic services is borne by the California Chinese brethren, who employ one preacher and provide for the rent of the chapel, while the expense for medicine and the salary of the native physician are met by native subscriptions here in China. It is the desire of the brethren to take short journeys into the country and heal the sick among the villages, devoting the daytime to curing diseases, and preaching in the evening, which will enable them to reach all classes, whether male or female, old or young. How much good may result from these efforts is of course uncertain, but we may hope and believe that some seed will fall upon good ground."

Foochow Mission.

A MAGISTRATE AS PATIENT.

MOST of the patients who come to the hospital at Foochow are poor people, but Dr. Kinnear was surprised recently to have brought in the card of the "Min Magistrate," who is one of the higher officers residing in the city. This magistrate sent word that he wished to consult the doctor. Dr. Kinnear took with him his first assistant, and Mr. Hartwell went as interpreter.

"Our cards were examined and we were led through courts, audience-rooms, in one of which were some instruments of torture, by laundry-sheds and half-decayed, unused buildings, through narrow passages and around corners, to the reception-room of the chief man. We were received by his secretary and a number of the writers, and tea was served, as is always the case when entering a Chinese house. A great deal of formal talk had to be endured before he was ready to see us, and then we were shown into a small bedroom, where the dingy, wrinkled paper served to show where every piece of batting in the siding, every beam, girder, and old unused door were placed. The tattered paper hanging from the ceiling, and the thoroughly miscellaneous contents of the room, reminded me of some of the rooms I have seen in old farmhouses that have been moved back of the new house and used for storerooms and granaries. The man was a tall, good-natured, homely Chinaman from Sze-chuen, whose talk sounded like various combinations of *c*, *s*, and *z*, and who received us very cordially."

After examination of the case the patient was informed that proper treatment would require the use of the knife, whereupon, Dr. Kinnear says,

"The man went into the next room like a scared child, and the remainder of the interview was carried on by the interpreters going from one room to another. I explained what the next best thing would be, as it was evident that cutting would not receive the sanction of the crowd of attendants, and said it would be best to take a dose of salts first. The salts provoked another discussion, in which we had to explain the use of the salts, the Chinese name, how they acted, etc. He finally said he would send out for the medicine and let me know if he wanted me again. He sent again next morning for me. Less formality had to be endured than on the previous day, and the patient himself received us. He was more cordial than ever, had slept better than common the previous night, pains were gone, etc. 'A wonderful medicine,' he thought. He permitted me to make a slight operation that day and once again since, and a still later visit shows improvement. He has flattered (?) me very much with protestations of his esteem for my skill and wisdom. I hope it may some time prove to have been the entering wedge of a greater work among the officers and that the Lord may use it for his honor."

SHAO-WU.

Dr. Whitney reports that they have had an unusually large number of visitors during the winter, officials, members of yamens, literati, and others. These calls consume much time, "as the Chinese

upper classes are so full of bows, scrapes, hollow compliments, and preliminaries." Mr. Walker, under date of May 20, writes: —

"During the past month or more I have visited a good part of the Shao-wu field, and have found matters in the main prosperous. Sunday, April 20, I was at Shao-wu, and received to the church four men from a fine farming region four to six miles west of Shao-wu. At their examination, after all questions had been asked, and I was about to request the four to withdraw, our Shao-wu preacher forestalled me by asking one of them to withdraw. When he had gone out the preacher turned to the other three and said, 'It is very easy to let people into the church, but if we let a bad man in it is often very troublesome to get rid of him again, and as there are no church members living in your neighborhood, we must ask *you* to tell us frankly what you think about this man's Christian character.' This was done in turn for each one of the four, and in each case the three present bore decided testimony to the fact that the absent one was much changed for the better in his daily life.

"At Yang-chin-K'eng I found several promising inquirers and the work going forward hopefully. I found also two disaffected church members, one of them an old man who has been a member for eight years or more. Two weeks ago Sunday I was at Twentieth township, Er-shi-tu, and found things in good order and received one man to the church. He has been considered an inquirer almost from the first, but only for a few months past has heartily kept the Sabbath.

"One week ago Sunday I was at Kiang-fu-fang, twenty-five miles south of Shao-wu, where a few inquirers had been reported as intimidated by persecution. I found things in better condition than the reports had led me to suspect. Two or three inquirers did not hesitate to come out boldly and attend meeting. Another, living three miles beyond this village, who had been imprisoned and beaten two hundred blows on charges falsely preferred against him, because he was embracing Christianity, found courage to attend half a day, while still another who lives a little this side, and had been timid, also attended meeting all day. Our meetings were held in the main room of the tavern at which we had put up. From this place I went west about three miles to where my teacher lives, and called with him on the deputy magistrate of that region. The teacher's relatives are trying to cut him off from the tribe because he will not worship the tribal ancestors. The magistrate promised well. From there we went on eighteen miles farther through a new region, and had some good opportunities, especially on our way back. We spent a night at a farming village of over one thousand inhabitants, and had a very interesting time with some of the leading men."

North China Mission.

SELF-SUPPORT.

Mr. Ament, of Peking, writes under date of June 4: —

"As to the working of the self-support principle at the North Chapel, I am glad to report progress. It is not all smooth sailing. The chapel-keeper and his wife were not satisfactory. It is proposed to put a colporter whom my people were supporting — a Manchu, whose stipend is small — in care of the chapel, at the expense of the people. So now at the North Chapel we have the cheering spectacle of constant evangelistic work going on entirely at native charges. My one paid helper is absent, and the preachers are all voluntary men, except one Tung-cho schoolboy (nineteen years old) who belongs to me. Better work has never been done in the chapel than during my enforced absence. The boy, whose father gave him to me nine years ago and whom you will hear of some day, Wen Hsien, came to me this morning with his face all aglow, to tell me of the large audiences and of the preaching which was continuous from one to six o'clock. It seems to me that the idea of self-support is to be developed gradually and after native methods."

THE SUMMER PALACE OF THE EMPEROR.

Mr. Aiken, of Peking, in writing of a tour, speaks of spending two Sundays at Jehol (or Je Ho), a place of interest as the site of a large summer palace of the emperor, of which Mr. Aiken writes: —

"It includes forty-eight 'places,' or seats, in different parts of a walled inclosure some thirteen miles in circumference, situated upon a low plateau, forming a magnificent natural amphitheatre in the midst of the surrounding mountain ranges, and at the confluence of some mountain rivers, which after the summer rains become mighty torrents. The scene recalls to mind the story of Kubla Khan: —

> In Xanadu did Kubla Khan
> A stately pleasure-dome decree:
> Where Alph, the sacred river, ran,
> Through caverns measureless to man,
> Down to a sunless sea.

"Old Xanadu, or Shangtu, now lies in ruins beneath the drifting sands, but this extensive pleasure-ground of the present dynasty, in the mountains north of the Great Wall, forms no unworthy successor and representative in our own time of the Great Khan's famed retreat. Massive Buddhist temples of great size and extent, just back and a little to one side of the imperial grounds, illustrate the close connection which has in some way come to exist, in spite of the quite different principles of Confucianism, between Buddhism and the imperial power; a connection which exists also, to a large extent, between Buddhism and the whole life of the empire, and which is further illustrated by the fact that the present empress dowager is said to be most commonly alluded to by her eunuchs as the 'Western Buddha;' the 'Western' not meaning that she has anything to do with Western lands, but only that she was the third wife or consort of the former emperor, Hsien Fêng.

"What was of more interest to us, however, than either the glory of the Great Khans or the influence of Buddhism, inasmuch as our eyes are turned towards the new Christian China which is slowly emerging from heathenism, was the reception which the people gave to us and to our books, as representatives of the new life which is coming into China from above. Saturday afternoon my Chinese companion and myself drove out of the town a short distance, riding in our cart to a place where a play was being given upon the stage of a temporary theatre, most of the audience being assembled in the open air. There was an instant rush towards us as soon as we drove up, and from that time until nearly sundown we were surrounded by purchasers and listeners, amongst whom our cheaper and more attractive books went rapidly, and we had as abundant opportunity of talking about 'the doctrine' as could have been desired. While selling books we had the pleasure of meeting a Chinese official who talked with us pleasantly for some little time and came to see us the next evening at our inn. In some respects he seemed one of the best type of Chinese officials, thoroughly gentlemanly and intelligent, evidently not lacking in ability, and showing an intelligent interest in foreign things as also in the 'doctrine,' with which he had already become somewhat acquainted in Peking."

Japan Mission.

THE NEW CHURCH AT KYOTO.

Mr. Albrecht, writing June 9, says: —

"The new preaching place, of which I wrote in my last, was opened June 1, 2, and 3, with a service on each evening, at each of which three sermons were preached. If I say that it was eleven o'clock every night before I came back home, you will have a new proof of the patience with which the people can squat on the floor, smoke a pipe, and listen to the 'Jesus-way' preacher. Every night the house was packed full, so that we speakers were crowded into our improvised pulpit out on the back veranda, fully 150 or more squatting on the mats of the room. I had been loth to consent to this change of location, not wishing to give up the old place without more signal results; but it certainly was wise. As fishers of men we certainly

ought to go where our fish will bite best, and in these three opening evenings we have reached more men with the gospel than in the old place in three months. An afternoon Sunday-school has been arranged — I wish we had a baby-organ for it — and evening preaching is held regularly. What the result will be remains to be seen."

HARD TIMES. — THE REACTION.

Mr. Cary writes from Osaka June 21 : —

"You will probably hear something of the distress felt in some parts of Japan because of the high price of rice. In Osaka the trouble does not seem to be quite so serious as *The Japan Mail* represents. There are always a large number of poor people here; but a committee of our Christians that has investigated the subject feels that the time has not yet come for organized help on their part. The government is giving some relief, and some comes from individuals, especially from politicians who, before the approaching elections, wish to get a good reputation for themselves. It is thought by many that by the beginning of autumn the distress will be much more marked, that some of those now helping the poor will cease doing so, and that there will then be a call for us to put forth our strongest efforts to afford relief. We hope, however, for better things.

"You doubtless hear more or less about the reaction against foreigners. I think there is danger that a wrong impression may get abroad. Doubtless around Tōkyō this feeling is very strong. I judge that it gets its impetus chiefly from the so-called *soshi*, who are students connected with various schools, especially the private institutions. Several recent occurrences, with the comments made upon them by a portion of the English press, together with political discussions, have tended to increase the difficulty. It should be understood, however, that in this part of the country we, as yet, see almost nothing of what is experienced in Tōkyō and its vicinity. There may not be the same eagerness for foreign ways. There is getting to be a feeling against the higher education of women, etc., but since my return from America I have seen nothing to show that the foreigner is personally unpopular. We are somewhat removed from the political excitement and so less affected by the waves of public opinion."

A TOUR IN TAMBA.

On account of the great scarcity of ordained missionaries for the occupation of new stations, the unmarried women connected with the mission are undertaking a class of work heretofore unattempted by them. Miss Shed has been alone for some time at Maebashi, Miss Colby and Miss Gardner at Tsu, and Miss Gunnison at Matsuyama. Some of them have been engaged recently in special tours. We have the following report of a five weeks' tour made by Miss Barrows in the province of Tamba, northwest of Kyōto. Writing June 21, Miss Barrows says : —

"People in the interior seem different from those in the open ports, more straightforward, honest, and earnest. It is pleasant to see the growth in Christian experience. Two young men who promised me the last time I saw them to begin to pray from that night, came to tell of the joy which shone in their faces and to bring their friends.

"At the communion service in the little village of Funaida there were nine baptisms. One young woman walked over twenty miles to receive the rite. Three others were the father, uncle, and youngest son of the only Christian family in a small village seventeen miles from Kyōto. They are the last ones of that family to come into the church. I was told that one of the older sons, who is just about to graduate from the theological department of the Doshisha, walked home the seventeen miles, after the close of school in the afternoon, talked all night with his father, and was back again in time for the morning session, doing this more than once in the spring, because he felt that he could not go out to work for others while his own father was outside the fold.

"The new pastor is devoted to his

church and they to him, but with at least ten different places to visit, some of them widely separated, he cannot stay long in any one place without seeming to neglect the others. He intends to visit each place once in two months. In February the church sent him to Fukuchiyama, one of the most important cities in the province, to work for two months. At the end of that time there were forty or fifty inquirers meeting regularly for Bible study. Of these five men were physicians, and some were lawyers. In some cases the whole family came together. We were there ten days in all. We spent our mornings in the pastor's study, meeting the women who could come for Bible study and conversation, and our afternoons in making calls. There were meetings every evening for both men and women. The women are in advance of the men in faith. Of the ten who seemed to us ready for baptism, eight were women. The men seemed to have reached the point where they began to realize that to follow Christ meant a possible loss of reputation or pecuniary loss, and they were weighing the question.

"It will interest you to know that this is the native place of Mr. Nakashima — the man who has made himself so much of a name at Yale. He has already entered upon his duties as professor of philosophy and literature at the University in Tōkyō, and he made his first visit at home while we were there. His parents and sisters are among the inquirers. The parting sociable for us was also a welcoming one for him, and he made what he said was his first public speech since coming home. In it he gave most unequivocal testimony to the Bible, saying he had made it his study in visiting foreign lands to find out, if possible, the source of their prosperity, and he was convinced that it was founded on nothing else but the Bible. As many as eighty were at the gathering, and it was a very timely word, which would have the more weight as coming from one of their own townsmen who had been eleven years abroad.

"In view of the importance of the time, the church have asked their pastor to make this place his home for the next year. Perhaps you will remember that his wife is one of our last graduates. She is a lovely young woman and will be a great help to him in the work. They are just settled in their new home, and I hope it will be one whose light will shine abroad and be a practical illustration of that for which the Japanese language has no word.

"Perhaps the political questions of the day have had less effect in that country province than in some others. Certainly I never traveled with greater freedom, or was more cordially welcomed, or met with less that was unpleasant than this time."

TOURS IN SHIKOKU.

Miss Dudley reports several visits made by her, usually in connection with some native women, to the out-stations on the island of Shikoku. Writing of Kochi, she says: —

"I believe the work there has passed through a crisis, and that we may now look for steady improvement. The audience on the Sabbath is good, and the church, with the exception of one man, is united in giving hearty support to the pastor. The women in this church are more active in direct work than the men, and the woman who went with me remains six months and will greatly strengthen the woman's work there. A letter just received says she has started women's meetings in five different parts of the city, and there are fifteen new women attending church as the result."

A little later Miss Dudley visited Marugame and other points in northeastern Shikoku, and then went to the province of Iyo, which is on the western side of the island, with Imabari and Matsuyama among its principal towns. In view of what she saw she writes: —

"The province of Iyo would gladden your heart. It shows a different side; but then there have been years of work here. Imabari, with its new pastor and his efficient wife, a graduate of Kobe Girls' School, is looking up. The woman's

work here is in a most hopeful condition. I spent parts only of two days there, reserving my strength for more needy places, but the sight of this Imabari church does me good. A beautiful little church is the centre of attraction for all eyes. It cannot be hid or ignored. It made a severe strain on the pockets of the Christians and there has been a tendency to take a little rest since the completion of the building in January. The father and pillar of this church, a Christian physician, has come under a cloud, but there is light for him behind it.

"Komatsu is changing. The bitter opposition which was felt so many years has gone, and a time of utter indifference succeeded, which now in turn seems to be followed by a desire to know more about Christianity. We held a meeting in our hotel and about seventy were present, the majority being non-Christians; about half were men, and the best attention was given. The woman who was with me (the Bible-woman from Matsuyama) did well, and some of the men attempted to cheer once, but she quietly went on. She was asked to repeat the same talk next day in a neighboring village, and she did so. Gentlemen are not expected to attend these meetings, but in new places the Christians seem so anxious that we should not shut them out that we sometimes consent. We visited Saijo, a large town five miles from Komatsu, and held a women's meeting. An evangelist is giving all his time now to that place and the outlook is good. We visited four other villages in this vicinity where we found Christians, and in some places an earnest spirit of inquiry. This entire section of Iyo is fully open and ready for the good seed.

"From Komatsu we crossed the mountains to Matsuyama. Here the work has grown wonderfully, one hundred additions since my last visit a year ago. The Bible-woman here is unable to half do what needs to be done. Miss Gunnison is attempting too much work and she cannot endure it for long."

In reviewing her experiences during these visits to Shikoku, Miss Dudley calls most earnestly for speedy reinforcements, both missionary families and unmarried women being needed. The work throughout Shikoku seems to her in much better condition than last year. Bible-women are called for everywhere and the outlook is most cheering.

THE SHIKOKU ASSOCIATION.

Mr. Atkinson refers to two tours he has taken on the island of Shikoku, where, notwithstanding a somewhat unsettled state of affairs, he has been gladly welcomed. He reports that among the Christians, as well as among those who are simply inquirers about the Christian doctrine, he has found many serious doubts on some vital points of faith, especially in regard to the Atonement and the inspiration of the Scriptures. These doubts have apparently been awakened by the articles recently published and widely scattered throughout Japan, denying the divinity of Christ and the authority of the Scriptures. In May, five churches on the island of Shikoku were organized into the Shikoku Bukwai, or "Association." Mr. Atkinson says: —

"The tone of the meeting was in the minor key. The influence of the depression of the previous year was manifest in much that was said. A more hopeful feeling grew as the meetings progressed, and I think all returned to their fields strengthened by the fellowship. The following points were considered: — (1) How to raise more and better evangelists. (2) A request to the American Board to send missionaries to Matsuyama and to Takamatsu at the earliest day possible. (3) A request to the Japanese Home Missionary Society to occupy some of the twenty places where work ought at once to be begun in only two of the provinces of Shikoku. (4) The organization of a summer school for the pastors and evangelists of Shikoku, and the inviting some of the leading pastors from elsewhere to come as lecturers.

"Sunday afternoon was given to a meeting to arouse interest in the churches in local evangelistic work. At night —

Sabbath — a theatre preaching was held, and four sermons were preached."

The Hyogo Association which met in Kōbe included thirteen pastors and evangelists, whose unanimous testimony was that the outlook for evangelistic work was more encouraging than at any time during the last year.

Western Mexico Mission.

A PROSPEROUS YEAR.

MR. HOWLAND, in his annual review, speaks of the results as more satisfactory and the outlook more hopeful than ever.

"Here in Guadalajara the church received a much larger number than in any previous year, twenty-five adults being admitted on profession of their faith, a gain of about forty per cent. This increase has not resulted in a corresponding gain in the attendance at service, as quite a large proportion of the new members are from the surrounding villages, and will probably form *nuclei* for other churches. The attendance has been constant, with some increase, especially during the opening months of this year. What is even more encouraging than the numerical gain is the obvious improvement in spirit and in activity. The collections, which in past years have barely sufficed to cover incidental expenses, have largely increased, being over $150 during the year of 1889. The prayer-meetings have been better sustained, and neighborhood prayer-meetings have been started and sustained by the brethren for more than six months. The church has also assumed the responsibility for services in San Sebastian, a village some twelve miles south, sending some one every Sabbath and furnishing pulpit, etc., the mission being at no expense except for the use of a horse. We are also comforted in thinking that we see more of a spirit of devotion to Christ and the church, and less of *personal* adhesion, and also less of readiness to yield to envy and anger.

"In Tlajamulco there has been improvement. Eight adults were received during the year, and attendance at services has been better and more constant. The school has prospered, being larger even than when we had the Methodist congregation with ours. The pastor has not only been able to hold together and build up the church, but has won the respect and regard of the people of the village.

"In Cajititlan, also, where Don Eugenio has been stationed, progress has been more indirect and general than numerical and visible. This has been partly due to frequent absence on the part of the worker, to visit other points further south."

It has been decided to discontinue the work at Chapala. At the hacienda of Sitala the movement which began in connection with the reading of the paper *El Testigo* has gone on prosperously. Two more have been received to membership and a number are desirous of joining. At Zapotlanejo the congregation has been scattered, because the members could not get work. The people were in the habit of gathering about the door of the preaching place, that they might listen; but the priest now keeps watch, and if any one lingers near the door he is warned away. The workers who were at this out-station have visited another village, where they have found a band of believers who are meeting daily to read the Scriptures.

West Central African Mission.

QUIET AND PROSPERITY.

THE news from this mission is reassuring. No serious results have followed the expulsion of the Portuguese captains by the king of Bihé, and our brethren write as if nothing had transpired. It has been possible to obtain a much larger number of carriers than in previous months, and so the needs of the stations in the interior are fairly well supplied. Mr. Woodside reports that, as one of the caravans was crossing a river only one day inland from Catumbella, one of the men was shot dead and his load stolen. The load proves to have been one of furniture belonging to Mr. Sanders, and the thieves secured nothing which will be of any value to

them. Mr. Stover reports a visit made by himself and Mr. Fay to the chief of Bailundu. "We found him looking his best, and gracious as ever to us. It seems impossible that he can be the same man that we hear of as doing the terrible things that have transpired lately, such as putting out men's eyes with a hot iron, mutilating, and even killing them outright. Do you wonder that we sometimes long for a breath of morally pure atmosphere, or that we plead with all our friends to pray for us and for these people?" Mr. Currie, on June 11, was at Benguella, whither he had come for a change, and in the hope of benefiting his health, which hope had only been partially realized. Mr. Lee was alone at Chisamba, keeping up the regular Sunday services and prayer-meetings, and using all the Umbundu he was master of.

The following extract from a letter from Miss Bell, May 23, shows that matters were quiet at Kamondongo: —

"Last week two of our boys were married, Lumbo and Kasoma. Last week Thursday was the day of the wedding. All the schoolchildren were invited to a dinner, which served as a 'marriage feast.' Nduva and Lohuma were the brides. They attend school, and both profess to have accepted Christ. They and another girl from the village take part in the regular weekly prayer-meetings. Mrs. Sanders has at least twenty-six girls in school. They do not all attend every day, but I think they are attending remarkably well. The little boys from the village, whom we are trying to get into a morning school, come very irregularly. Still we are not discouraged over them.

"Our mail has not yet come this month and we have not heard what action the Portuguese government is going to take in regard to this country. The chief says he does not want any more 'whites' coming to his country. Mr. Sanders told him that he wanted a physician here, and asked if he could not come. The chief said a physician might come, but that was all.

"A lion has paid Bihé a visit. Last week it was heard at a village about nine miles from us. It carried off a woman belonging to that village. She was out in the field. At different times it has carried off an ox, a donkey, and a woman belonging to the ombala. The donkey was one which belonged to the captain, and when he left the chief took it. The people say that the lion was sent here by the 'spirit' of a chief who died in this country last year, and is not yet buried. They believe that when the chief is buried the lion will go away."

European Turkey Mission.

WORK AMONG THE ALBANIANS.

At the recent annual meeting of the European Turkey Mission at Monastir, Mr. Kyrias was ordained to the ministry, with the special purpose of devoting his energies in work among the Albanians. This work, upon which the mission has now definitely decided to enter, has promise of much success, and Mr. Kyrias seems specially fitted to be Mr. Baird's assistant. The *Missionary News*, printed at Samokov July 10, contains the following letter from Mr. Kyrias, dated at Kortcha, in Albania, May 17: —

"I have but very little time to give a short statement about the Lord's work since our arrival here. After a pleasant journey along the beautiful lake of Prespa, and then across the thick forests, we arrived here in safety and found our friends waiting for us. Many came to see us, Christians as well as Mussulmans, and expressed their thanks for our coming. I told them that my intention is to preach in my house, and later perhaps we will hire a special place for preaching. But the trustees of the Albanian school insisted upon having the preaching in the school, to which I consented, because the largest room in my house could not take more than forty hearers. The friends announced everywhere through the town that Albanian preaching will be in the school, and I thought that besides the school seats we would need more. So I

made ten benches upon my own responsibility, hoping that we will be able to raise the money with the magic-lantern.

"Strict measures have been taken by the Greek clergy to prevent the people from coming to our meeting. Last Sunday morning the deacon spoke in the church, and tried in different ways to prove that our teachings are false, against the gospel truth. But in spite of all this we had an audience of more than four hundred hearers; there was no room for others; many had to return back. From the twenty women that came, only six succeeded to get into the hall; the rest of them had to stay in the yard. Among them there were only four Mussulmans; we should have had many Mussulmans, but it is Ramazân now, and they usually sleep at the time we gathered — at one o'clock in the morning, Turkish time. The pupils sang two hymns, of those which I taught them two and a half years ago, and my wife played on our little organ. The windows were crowded, several benches were broken, but happily no tumult was made. The Greek party are greatly disappointed and are using different methods for hindering our work. They consider our work as most dangerous for Hellenism. They say they had better open ten Albanian schools than have this society in this place. The bishop is not here.

"Fortunately we hear nothing at all of brigandage. The country, especially the district of Kortcha, is quite free of brigands, and one can freely travel everywhere. One of our colporters this week started on a tour in the surrounding villages. In our meeting there happened to be present some villagers from around Kortcha, and I am told that they spoke in high terms to their countrymen about the Albanian preaching.

"We need the prayers of our brethren, and special grace from above, in these important circumstances."

"On Monday, May 19, Mr. Kyrias added: —

"'Yesterday our meeting was as large as the one we had before; windows, doors, and stairs were crowded. We passed along very quietly; the hearers paid excellent attention. Again yesterday one of the Greek teachers spoke in the church against us; the agents of Hellenism are using every possible means to injure our work, not because they care for religion, but because they consider our work a great blow to their plans. They hate us because we preach the gospel in Albania. It is a very sad thing to see them using the gospel in order to persecute the gospel. They have spoken different things against us; but in all these we can say that they have been helpful to us in our efforts to preach.'"

Western Turkey Mission.

GENERAL CONFERENCE AT CESAREA.

DR. FARNSWORTH writes of this Conference, which was held in the latter part of April, at which there were present thirty delegates from all parts of the field: —

"The reports almost without exception were encouraging. More were admitted to the churches in 1889 than in any previous year. More have been added in the first four months of the present year than have ever before been received in the same length of time. Never before have the contributions of the people been so large, the amount being $4,624.40. This is $136 more than we have ever before reported, and a good deal more than twice as much as we reported ten years ago. All these things were well fitted to make us very happy.

"The spirit of the prayer-meetings was excellent. Very large and enthusiastic public meetings were held. Special subjects, like the Young People's Society of Christian Endeavor, elicited deep interest. The Rev. Mr. Krikorian, who has successfully organized such societies in Yozgat, was urged to visit Istanose, Gemerek, and other places in the field and assist the pastors and preachers in forming such societies. Indeed, I do not know that I have ever seen all our fellow-laborers so intensely interested as they were in Mr. Krikorian's report, of an hour and a half, of the rise, growth, and work of the Young

People's Christian Endeavor Society. We expect that much good will come from that report. This was the seventh of our General Conventions, or Conferences. It was pronounced to be decidedly the best. This is as it should be. The men, and especially the younger portion of them, are growing year by year. We think we have a noble band of fellow-workers."

REVIVAL AT CESAREA.

In a letter of a later date, June 4, Dr. Farnsworth speaks with great joy of a religious awakening. During the latter part of May Mr. Jenanian, of Tarsus, came to assist in evangelistic services, and he was cordially received by the pastor and leading men of the Cesarea church. Dr. Farnsworth writes: —

"The evening of his arrival there was a meeting of the Young Men's Christian Association, and he was present and made remarks that proved to be a good introduction. Sunday, May 25, the congregation was about nine hundred — a good deal larger than we had ever before seen in our church at any regular preaching service. No special meetings were appointed for the week except one with women who are church members; but Mr. Jenanian took charge of the three regular meetings and had large congregations. Last Sunday, as by count, the audience was more than a thousand. In the afternoon of that day he met the male members of the church, and that, like the previous meeting with the women, was of such a character as greatly to encourage us. Nearly twenty short but earnest prayers were offered. Even more had been offered at the meeting of the women. Monday he had a special meeting with young men, from twelve to thirty years old, who are not church members. It was thought that there were about one hundred present, and many prayed for their own personal salvation. Yesterday, June 3, he had two special meetings, one for women and the other for men who are not church members. Mr. Jenanian was much pleased with each, especially with that for young men. He preached to them an earnest sermon on the need of repentance and then asked those who had determined now to repent and begin a new life, or who were seriously thinking of doing so, to rise. Some fifty or more did so. Mr. Jenanian has three preaching exercises arranged for the rest of the week. Besides these, he proposes to have one prayer-meeting. We are praying for and expecting a great blessing. Mr. Jenanian hopes to visit as many of our out-stations as he can visit to the greatest advantage while he can remain with us. Do join with us in praying that this visit may be a great blessing both to Cesarea and to the Lord's work throughout the station."

At a still later date, June 10, Dr. Farnsworth speaks of the special interest as continuing. Two inquiry-meetings were held during the evenings, one for men and one for women, and about sixty men and thirty women have declared their purpose to begin the life of faith. Dr. Farnsworth says: —

"Nearly all of our High School boys, I think all the boarders, are included. At just this time our people leave for their vineyard homes, and this will militate against the best results. In a few days we must go to Talas. After two or three weeks there, we must start for a tour of the out-stations."

Central Turkey Mission.

THE GIRLS' SCHOOL AT HADJIN.

MRS. COFFING writes of the closing exercises of the school, held June 19, when a class of ten good and faithful girls received their certificates: —

"The church was trimmed with flowers and everything done that we could do to please and gratify the class and their friends, and though the girls were dressed in indigo blue, with their white sashes, collars, and hair-ribbons, they looked very pretty and in every way did honor to themselves and the teachers. There were present the governor and the chief officer of the army with their suites, two Armenian priests from the monastery, the Armenian teachers from Constantinople,

and numerous other prominent members of each of the communities, — men and women, — making an audience of about 400. Dr. Rejebian presided for us. The preacher of the Second Congregation, having taught music for us this year, had charge of the singing. The pastor of the First Church gave the certificates, and made an address of twenty minutes which cannot fail to do good."

WORK IN OORFA.

Miss West has been bravely holding this outpost of the mission for a long time, and writes as follows under date of June 11 : —

"In noting the progress of the work the two years I have lived in Oorfa, I am sure large and great blessings are in store for us in that city. At one time the weekly attendance at our district prayer-meetings for Oorfa women, held in some eight or ten different places, was 500. Our school for girls in the mission house has been kept in a small room a few feet square, with the use of dining-room. Notwithstanding the many inconveniences, progress has been made. Several of the older girls have united with the church, and a class is ready to enter the Aintab Seminary in advance. The expenses of a native assistant have been wholly met by the church. A plan for building has been drawn out, and we hope soon, with the help of the natives, to have suitable provision made for a girls' high school."

Notes from the Wide Field.

THE BRUSSELS ANTI-SLAVERY CONFERENCE.

THE calling of this Conference was originally proposed in the British House of Commons in March, 1889, and acting upon this suggestion King Leopold of Belgium consented to summon the representatives of the Great Powers "to consider the present conditions of the slave-trade both by land and sea." The representatives of seventeen different states began their sittings on the eighteenth of November last, and the "General Act," embodying their conclusions, was signed July second by all the Powers represented, with the exception of Holland and Turkey. These two Powers were allowed six months to affix their signatures, and it is reported that Turkey has already done so. Holland declines to agree to the clause allowing the Congo Free State to impose import duties, which is the only method the Conference was able to devise for restricting the importation of alcoholic liquors into that region. It is not surprising, considering the difficulties of the questions which were raised and the number of parties who must be agreed, that progress in the deliberations was slow. The questions relating to the right of search of vessels were most perplexing, but there seems to have been substantial agreement at the end, the French government, which has been most persistent in its resistance to any scheme as to the right of search, having assented to the adoption of rigorous measures for preventing improper persons from using the French flag. The important stipulations contained in the "General Act" of the Conference are those regulating, but not prohibiting, the trade in firearms. Heretofore from ten to one hundred thousand muskets and rifles were imported into Zanzibar. These, of course, were soon sold in the interior and gave the Arabs a great advantage over the unarmed natives. Arrangements for the institution of posts in the interior for the interception of slave-trading expeditions were recommended. The Conference made a declaration in regard to the suppression of the slave-market, of course having special reference to those Powers on the northeast of Africa that have kept alive the slave-trade by openly or clandestinely providing a market for slaves.

The Conference also took up the question of the sale of intoxicating liquors, having had numerous memorials from humanitarian and religious bodies on the subject. To the honor of both Great Britain and France it can be said that they favored the

absolute prohibition of the sale in regions not yet contaminated, and of a heavy duty on all liquor in regions where trade was already established. But the Conference did not come up to this high standard except in the first point. It did decree that the belt between the 20° of north latitude and the 22° of south latitude, which boundaries include the region from the centre of the Soudan down to the Limpopo, in South Africa, shall be regarded as a sphere into which intoxicating liquors shall not be imported, except at points where they are already in use. The duty upon alcohol, which is now sold in Africa from two to two and a half pence per quart, was fixed at only one and a half pence per quart. But this arrangement is to last but for three years, and a higher rate can be fixed subsequently. But the Conference will have served effectually to call attention to the enormous evils of this drink traffic, and will lead, it is to be hoped, to a public sentiment which will result in its entire prohibition. *The London Times* well says in reference to the provisions of the chapter which seeks to restrict the liquor traffic: "Any Power which is throwing difficulties in the way of Chapter VIII is indirectly assuming the responsibility of protecting a material interest entailing the moral and physical destruction of populations still capable of being saved from the curses of a trade which stamps with dishonor everybody engaged in it." Whether, in case Holland still refuses to join the Great Powers in this effort to restrict the importation of firearms and strong drink, a method can be devised for enforcing the stipulations of the Conference remains to be seen. It will be an infinite pity and disgrace if the cupidity of a third-rate power should prevent the carrying out of this philanthropic scheme for the deliverance of Africa.

AFRICA.

Advance on the Congo. — We find in *Regions Beyond* for July an interesting account of the changes which have recently taken place both on the Lower and Upper Congo. The two towns Boma and Matadi are growing rapidly. At the latter place it is only twelve years since there was nothing but rocks and palm-trees; but it is now the terminus of navigation and the starting-point of the railroad running into the interior. In 1878 the only human habitation was the missionary's hut; now a solid stone pier affords a landing-place for the largest ocean-going steamers. Spacious European structures have been built, and there is a population of between one and two thousand people. From Matadi the railroad is being built, and about two thousand laborers are employed, who are well officered and well housed and paid. The plans of the railway company for buildings, including workshops and houses at Matadi, have been submitted to competition, and the contract been awarded to the Industrial Society at Louvain. The cost will be between fifteen and twenty thousand dollars. The transport service to Stanley Pool is in good order, and over a thousand loads were carried for the State alone during the month of March. Boma is the seat of government, and boasts of shops and stores and many conveniences, and a steam tramway from the landing-place to the plateau in the rear. On the Upper Congo and its affluents the Free State is extending its sway. At Kasongo, which is southwest of Nyangwe, there is quite a thriving town, Nyangwe itself having lost its importance. Tippu-Tib declares to the lieutenant sent out by the Free State to take command at Kasongo, that he is thoroughly loyal to the State. It is reported that the native slave-trade is being stopped in some parts, and that when the railroad is completed the government will be in a position, even without the employment of force, to repress the trade. On the Kassai River the station of Luluaberg has already four good brick buildings erected.

A New Station of the English Baptists. — Upoto, a large town on the north bank of the Congo, one hundred miles west of the Itumboir River, has been chosen as the site of a new station of the English Baptists on the Upper Congo. This is in a hilly region, quite in contrast to the section lower down the river, near Lukolela. The district is

described as densely populated by tribes that are destitute of any civilization. Mr. Forfeitt, the missionary who writes of the people, says: "The houses or huts are wretchedly poor and mean, and by far the greater part of the inhabitants go about without even the smallest strip of cloth upon them, or covering of any kind. Those living on the river-bank are not cannibals, but I heard of a woman recently killed by these very people over a witch palaver, whose body was sold to a tribe less than half an hour inland, to be eaten, part of the price paid for it being two live children. This is only a specimen of their horrible transactions." Notwithstanding the degraded character of the people, they received the missionaries kindly, though at first much frightened on their approach. They consented heartily to the selection of a site for a station, and the chief forced into the missionaries' boat a fine goat which he desired him to accept as a pledge that he would return and build.

Books for the Congo. — The missionaries of the English Baptist Society have been earnestly engaged in preparing a Christian literature for the people who live along the great river. It is reported from the Underhill station that, with the help of two native compositors, 3,860 books have been printed, with a total of 135,830 pages. These books are printed in three different languages: Kixi Kongo, the language of the Lower Congo; Kiteke, the language of Stanley Pool; and Kibangi, the language of Bolobo, Lukulela, and beyond.

Explorations on the Upper Congo. — The Congo Commercial Company is about to send out an expedition of seven Europeans for the purpose of exploring the affluents of the Upper Congo. There are three important streams on the south of the Congo, west of the Lakes Tanganyika, Moero, and Bangweolo, still to be explored. These streams, it is reported, form a large lake named Lanji, not yet seen by a white traveler. Sections of this territory have been visited by Ivens and Capello, by Cameron and Livingstone; but there is yet much information to be obtained. The expedition will leave the mouth of the Congo about the middle of September, and will be absent from a year to a year and a half.

Mashonaland. — It is reported that the mission of Bloemfontein is about to take up the missionary work in this new region which has been acquired by the British South African Company. The missionaries of the London Society in Matebeleland have desired to enter into this region, but an amicable agreement having been made with the English bishop that he was not to encroach upon districts occupied by the London Society, these missionaries forbear to enter Mashonaland, but leave the field free to the Episcopal Society.

The French Mission on the Zambesi. — A letter from M. Coillard, of the French Evangelical Mission upon the Upper Zambesi, in the *Journal des Missions Evangéliques*, gives an interesting account of his work. His relations with Lewanika, the Barotse chief, continue to be most pleasant. Some of the chief's daughters are in the girls' school under Madame Coillard's care, doing the work of the house with the other pupils. Litia, the chief's son, about seventeen years old, is under instruction, and has for a long while begged to be received as a member of M. Coillard's family. His father adds his entreaties, but it was feared that the suite of the young prince might make trouble. Meanwhile he spends every day with them, working at every possible manual labor, and as much interested as if he were a child of the house. The pupils of M. Coillard's school, numbering nearly forty, have a real love of reading. "A vacation day," writes M. Coillard, "is a day of privation to them, and generally they besiege my door and obstruct my veranda in order to get the loan of a school-book. Among my luggage I brought from Sefula a little box of books; only two Bibles, one of which was publicly presented to the king, and the other was reserved for our first convert. But the moment they knew that the New Testament and some

hymnbooks were for sale, our pupils were jubilant. One brought his ox, another asked his father for a calf, and each one secured a little packet of books of the value of his animal. You should have seen a charming little boy come joyously to me the other day to announce that his heifer was here. Shortly after, in fact, a pretty creature of two years old capered into the yard. All the school was there, and when I brought the books, with a shirt and some bits of cloth, there was a general exclamation of surprise. Our little goodman's eyes sparkled with joy, and he no sooner had the books in his hand than he capered and gamboled like his heifer, and ran for the village followed by all his comrades. . . . To us it seems marvelous that these heathen children, who hardly know how to read, should desire to have God's Word. It is not less marvelous that their heathen parents, who know not the gospel, should furnish the means to buy it. Our daily worship and Sunday services have taken on a special interest. Each one follows the reading in his book, and uses his hymnbook. There is now something real in what we do, and these dear children take a personal interest in it. Last Sunday we counted nineteen Testaments and as many hymnbooks in use. . . . God grant that we may soon have still better news to give you. These are the leaves, as I said to them last Sunday, a sign that the tree is alive; but we want more than leaves, we want the fruits of repentance and conviction. And we shall have them."

THE LIVINGSTONIA MISSION of the Free Church of Scotland is passing through a serious crisis. Rev. Dr. Laws has been a second time dangerously ill from overwork connected with the annoyances caused by the slave-trading Arabs, at the north of Lake Nyasa, and by the assumptions of the Portuguese on the south. We are glad to say that at last reports Dr. Laws seemed to be recovering. Just now the mail and transportation service is seriously interrupted. On account of Portuguese interference the mail steamers have been withdrawn from the line, and it also appears that Portuguese officials at Quilimane have confiscated or kept back even the private letters of the British missionaries.

THE RESCUED GALLAS. — The station at Shaikh-Othman, on the south shore of Arabia, proves to be an unhealthy location for the sixty rescued Galla slaves who had been consigned to the care of the Scotch Free Church missionaries. Many of them had been sick, and it has at last been decided to remove them to the Lovedale Institution in Cape Colony. This is a great undertaking, but it seems to be the only way in which the lives of these young people can be preserved. The hope is still cherished that they will, after sufficient training, make excellent missionaries in their native land.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For kings and all that are in authority; especially for the Sultan of Turkey; for the Prince of Bulgaria; for the Czar of Russia; and for the kings and chieftains of Africa, that they may so govern their several realms that oppressions shall cease; that there shall be liberty of conscience, and that the pure gospel of Jesus Christ may be preached and accepted by all their people.

DEPARTURES.

July 19. From New York, Rev. George P. Knapp and wife, to join the Eastern Turkey Mission.

July 26. From Boston, Rev. John R. Taylor and wife (formerly Miss Lillian L. Brigham), to join the Hong Kong Mission.

July 30. From New York, Miss Johanna Zimmer, of Rockford, Ill., to join the Western Turkey Mission.

August 16. From Boston, Rev. Fred. W. Macallum and wife (formerly Miss Henrietta M. Reid), to join the Eastern Turkey Mission; also, Miss Lydia A. Gile, of North Andover, Mass., to join the Western Turkey Mission; also, Miss Annie T. Allen, daughter of Rev. O. P. Allen, to reside temporarily with her parents at Harpoot.

ARRIVALS IN THE UNITED STATES.

June 27. At San Francisco, Miss Virginia C. Murdock, M.D., of the North China Mission.

July 28. At Mordcn, Manitoba, Rev. H. W. Fraser and wife, of the North China Mission, compelled to return on account of the health of Mr. Fraser.

July 25. At New York, Miss Harriet L. Cole, of the European Turkey Mission.

July 27. At Boston, Mrs. Alice Gordon Gulick, of the Mission to Spain.

July 9. At San Francisco, Rev. Francis W. Price and wife, of the Shansi Mission.

We are glad to report that, in place of the grave apprchensions entertained in regard to Mr. Price's physical condition when he left the mission, it is the medical opinion since his arrival in this country that his recovery is reasonably certain.

August 8. At New York, Rcv. William N. Chambers and wife, of Erzroom; Mrs. Martha W. Raynolds, of Van; Mrs. Helcn P. Barnum and Miss Flora A. Fenshaw, of Constantinople.

August 5. At Montreal, Miss Emily McCallum, of Smyrna.

ARRIVALS AT STATIONS.

June 10. At Mersine, Turkey, Miss Mary G. Webb.

August 1. At Constantinople, Mr. W. W. Peet and wife.

DEATHS.

June 4. At La Barca, Mexico, Ernest S., infant son of Rev. Henry M. and Mrs. Ella M. Bissell.

July 6. At Kalgan, North China, Franklin E. McBride, M.D. (See page 347.)

March —. At Tung-cho, North China, the infant son of Dr. and Mrs. James H. Ingram; also, on March 24, Dr. and Mrs. Ingram's daughter Edna, aged two years, of diphtheria.

MARRIAGES.

July 28. At Yankton, South Dakota, Rev. Corliss W. Lay and Miss Lillian B. Matthews, both under appointment to the Marathi Mission of the American Board.

July 23. At White Rose, Ontario, Rev. Fred. W. Macallum to Miss Henrietta M. Reid, both under appointment to Western Turkey.

THE MORNING STAR sailed from Honolulu July 12, having on board the eleven missionaries heretofore reported as returning to, or about to join, the Micronesian Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Work among the Albanians. (Page 374.)
2. Items from West Central Africa. (Page 373.)
3. The liquor traffic in Africa. (Page 362.)
4. Hospital work in China. (Page 367.)
5. A new church at Kyoto, Japan. (Page 369.)
6. Two tours in Japan. (Page 370.)
7. Revival at Cesarea. (Page 375.)
8. Fifty years at Erzroom. (Page 357.)
9. Conversion of Libe. (Page 384.)

Donations Received in July.

MAINE.

Cumberland county.		
Auburn, High-st. Cong. ch. and so.	100 00	
Gorham, 1st Cong. ch. and so.	55 42	
Westbrook, 2d Cong. ch. and so.	56 19	—211 61
Hancock county.		
Castine, Rev. A. E. Ives,		5 00
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch. and so.	32 00	
Edgecomb, Cong. ch. and so.	14 00	—46 00
Penobscot county.		
Bangor, 1st Cong ch. and so.	25 00	
Brewer, 1st Cong. ch. and so.	15 00	—40 00
Hampden (3.53 ack'd as from Bangor in August "Herald" should have been from Cong. ch., Hampden).		
Somerset county.		
Skowhegan, Cong. ch. and so.		10 00
Washington county.		
Dennysville, Cong. ch. and so.	11 15	
Machias, Centre-st. Cong. ch. and so.	11 83	—22 98
York county.		
Saco, First Parish Cong. ch. and so.		30 07
		365 66

NEW HAMPSHIRE.

Coös county.		
Colebrook, Cong. ch. and so.	5 00	
Lancaster, Cong. ch. and so.	15 00	—20 00
Grafton county.		
Lisbon, 1st Cong. ch. and so.		6 55
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Greenfield, Cong. ch. and so.	35 00	
Nashua, 1st Cong. ch. and so.	43 00	—78 00
Merrimac county.		
Hopkinton, Cong. ch. and so.	30 85	
Warner, Cong. ch. and so., 9.13; Mrs. Ruth Sargent and household, 4,	13 13	—43 98
Rockingham county.		
Brentwood, Cong ch. and so.	4 00	
Exeter, Nathaniel Gordon, for Gordon Theol. Seminary, Tung-cho,	125 00	

Greenland, Cong. ch. and so.	66 00		
Portsmouth, North Cong. ch. and so., 141.10; A friend, 25,	166 10		361 10
Sullivan county.			
Charlestown, Cong. ch. and so			11 00
——, A friend,			100 00
			620 63
Legacies.—Stratham, Sarah M. Pottle, by Dora L. Merrill, Ex.			51 32
			671 95

VERMONT.

Addison county.			
Cornwall, Cong. ch. and so.	68 05		
Middlebury, Chester Elmer, 150; A friend, 1,	151 00		219 05
Bennington county.			
Manchester, A friend,	25 00		
North Bennington, Cong. ch. and so.	46 32		71 32
Orange county.			
Brookfield, 1st Cong. ch. and so.	9 00		
Chelsea, Cong. ch. and so.	20 41		29 41
Orleans county.			
Holland, Cong ch. and so.	15 00		
Newport, E. A. Stewart,	12 40		
North Craftsbury, Cong. ch. and so.	5 00		32 40
Windham county.			
Brattleboro, Centre ch., m. c.			31 29
Windsor county.			
Hartford, Cong. ch. and so.	41 00		
Norwich, Two young boys,	2 14		
Woodstock, Frederick Billings,	500 00		543 14
			926 61
Legacies.—St. Johnsbury, Erastus Fairbanks, by Franklin Fairbanks, Ex'r,			1,000 00
			1,926 61

MASSACHUSETTS.

Berkshire county.			
Hinsdale, Cong. ch. and so.	63 43		
Southfield, Mrs. E. S. Canfield,	1 00		
West Stockbridge, Village Cong. ch. and so.	27 00		91 43
Bristol county.			
Attleboro, 2d Cong. ch. and so.			54 00
Brookfield Association.			
Brimfield, 1st Cong. ch. and so.	11 36		
Brookfield, Cong. ch. and so.	41 26		
Gilbertville, Cong. ch. and so.	89 20		
North Brookfield, 1st Cong. ch. and so.	60 64		
West Brookfield, Cong. ch. and so.	18 00		220 46
Essex county.			
Lawrence, South Cong. ch. and so.			19 08
Essex county, North.			
Haverhill, Centre Cong. ch and so.			85 00
Essex county, South.			
Gloucester, Evang. Cong. ch. and so.	50 00		
Ipswich. South Cong. ch. and so.	25 00		75 00
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
Buckland, "Life member,"	2 00		
Heath, 1st Cong. ch., B. B. Cutler and family, 5; A. C. G., 1,	6 00		8 00
Hampden co. Aux. Society. Charles Marsh, Tr.			
East Granville, Cong. ch. and so.	20 50		
East Longmeadow, Cong. ch. and so.	10 00		
Ludlow, Cong. ch. and so.	15 69		
Monson, Cong. ch. and so.	24 13		
Palmer, 2d Cong. ch. and so.	50 00		
Springfield, South ch., 87.61; North ch., 61.20; Eastern-ave. ch., 16.25; S. Colton Burnham, 5,	170 06		
West Springfield, 1st Cong. ch. and so.	27 00		317 38
Hampshire county.			
Amherst, 1st Cong. ch. and so., 100; College ch., 201.12,	301 12		
Chesterfield, Cong. ch. and so.	10 00		
Greenwich Village, Mrs. M. A. Sibley,	1 00		
Hatfield, Cong. ch. and so.	73 13		
Northampton, 1st Cong. ch. and so.	473 52		858 77
Middlesex county.			
Cambridge, A member of Shepard ch., 100; A friend, 1,	101 00		
Cambridgeport, Pilgrim ch., toward salary of Rev. J. K. Browne, Harpoot,	82 90		
Concord, Trinitarian Cong. ch. and so., 34.68; Cash, 50,	84 68		
Framingham, A friend,	25 00		
Lexington, Hancock Cong. ch. and so.	18 00		
Lowell, James Skilton,	35 00		
Malden, 1st Cong. ch. and so.	60 00		
Newton Centre, 1st Cong. ch. and so.	133 75		
Newton Highlands, W. C. Strong,	100 00		
Winchester, 1st Cong. ch. and so.	42 28		682 61
Middlesex Union.			
Lancaster, Edward Phelps,	60 00		
Leominster, Cong. ch. and so.	25 11		85 11
Norfolk County.			
Braintree, South Cong. ch. and so.	20 00		
Brookline, Harvard Cong. ch. and so.	272 27		
Dover, Cong. ch. and so.	8 13		
Foxboro', Cong. ch. and so.	30 77		
Sharon, Cong. ch. and so.	29 25		
South Walpole, Missionary,	4 00		
Walpole, Cong. ch. and so.	51 50		
Wellesley Hills, Cong. ch. and so., 18.64; K., 500,	518 64		
Wrentham, Miss Jemima Hawes,	100 00		1,034 56
Old Colony Auxiliary.			
Mattapoisett, Mrs. P. G. Hubbard,			2 00
Plymouth county.			
Bridgewater, Central-sq. ch.	56 28		
Brockton, Porter Evang. ch., to const. JOSEPH S. TAYLOR and LIZZIE F. TROW, H. M.	240 29		
Marion, H. C. Dreyer,	2 00		298 57
Suffolk County.			
Boston, 2d ch. (Dorchester), 211.61; Park-st ch., 139; Walnut-av. ch., EZRA T MCINTIRE, to const. himself H.M., 100; South Ev. ch. (West Roxbury), 37.02; Eliot ch. (Roxbury), mite-box collec., for W. C. Africa, 6.09; Mt. Vernon ch., 1; Mrs. E., 10,			504 72
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Oxford, Cong. ch. and so.	75 00		
Worcester, Salem-st. ch.	16 75		91 75
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.			
Saundersville, Cong. ch. and so.	10 00		
Uxbridge, Cong. ch. and so.	41 59		51 59
			4,480 03
Legacies.—Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee,	75 00		
Cambridge, Abijah E. Hildreth, by his Trustees, add'l,	250 00		
Fairhaven, Ephraim Pope, by Eben Akin, Jr.	503 85		
Fairhaven, Miss Sarah Pope, by Eben Akin, Jr., Ex'r,	100 00		
Nahant, George Curtis, by Richard H. Dana, Trustee, bal.	125 00		
Worcester, Hannah F. Carpenter, by P. M. Carpenter, Ex'r, for medical work,	1,000 00		2,053 85
			6,533 88

RHODE ISLAND.

Central Falls, Cong. ch. and so.	56 61		
Newport, United Cong. ch., Rev. Thatcher Thayer, D.D., to const. CLARENCE KING, LL.D., H. M.	100 00		
Pawtucket, Cong. ch. and so.	150 00		
Providence, North Cong. ch.	66 54		
Westerly, J. K. Wilson,	100 00		473 15

CONNECTICUT.

Fairfield county.			
Easton, Cong. ch. and so.	11 25		
Huntington, Cong. ch. and so.	36 00		
Ridgefield, 1st Cong. ch. and so.	23 52		70 77

Hartford county. W. W. Jacobs, Tr.
Bristol, Cong. ch. and so. 112 00
Collinsville, Cong. ch. and so. 20 22
Farmington, 1st Cong. ch., to const. Flora E. Hawley, H. M., and towards salary of Rev. Geo. P. Knapp, 100 00
New Britain, 1st ch. of Christ, 300 00
Newington, Cong. ch. and so. 40 82
Southington, Cong. ch. and so. 31 23
South Windsor, 1st Cong. ch. and so. 25 10
Windsor, 1st Cong. ch. and so. 185 75—815 12
Litchfield co. G. M. Woodruff, Tr.
Canaan, Pilgrim Cong. ch. 8 65
Falls Village, Cong. ch. and so. 2 59
New Hartford, Cong. ch. and so. 20 00
South Canaan, Cong. ch. and so. 5 68—36 92
Middlesex co. E. C. Hungerford, Tr.
Durham, Cong. ch. and so. 18 96
E. Haddam, A friend, 5 00
Hadlyme, Cong. ch. and so. 12 82
Middletown, 3d Cong. ch. and so. 13 10
Millington, Cong. ch. and so. 3 00
Old Saybrook, Cong. ch. and so. 50 46
Portland, Swedish Cong. ch. 10 00—113 34
New Haven co. F. T. Jarman, Ag't.
Branford, Cong. ch., 24.64; Henry G. Harrison, 10, 34 64
New Haven, Davenport ch., Edward A. Anketell, 50; Howard-ave. ch., 20.15, 70 15—104 79
New London co. L. A. Hyde and H. C. Learned, Tr's.
Bozrah, 1st Cong. ch. and so. 8 10
Franklin, Cong. ch. and so. 8 18
New London, 1st Cong. ch., 94.58; 1st ch. of Christ, m. c., 18.63; 2d Cong. ch., 586.44, 699 65—715 93
Tolland co. E. C. Chapman, Tr.
Rockville, Union Cong. ch. 10 77
Windham county.
Danielsonville, Westfield ch. 26 40
Killingly, Williamsville Cong. ch. 4 25
Plainfield, 1st Cong. ch. and so. 30 57
So. Windham, Branch ch. 7 23
Thompson, Cong. ch. and so. 54 30
Windham, Cong. ch. and so. 32 00—154 75
———, A friend for India, 25 00
2,047 39

NEW YORK.

Belmont, L. A. Hickok, for W. C. Africa, 300 00
Brooklyn, Ch. of the Pilgrims, 50; South ch., 40; Sab. sch. of Cent. ch., for Bible-readers, Madura, 36; Park ch., 11.05; Puritan ch., 7.25; H. S. W., 10, 154 30
Busti, Eli Curtiss, 5 00
Canandaigua, 1st Cong. ch. 58 23
E. Bloomfield, Mrs. Eliza S. Goodwin, 2 80
Fredonia, C. P. Hubbard, 10 00
Morrisania, John Winsor, 5 00
Mt. Sinai, Cong. ch. and so. 13 00
New York, Broadway Tabernacle ch., 723.76; do., Mrs. E. D. Van Vleck, 50; Union Theol. Sem., "Soc. of Inquiry," 7.50; D. Willis James, 5,000; G. G. Williams, 100; O. W. Coe, 100; J. M. Andreini, 10, 5,991 26
Norwich, Cong. ch., to const. Rev. C. C. Otis, H. M. 111 27
Norwood, Cong. ch. and so. 22 34
Stockholm Depot, Cong. ch. and so. 6 00—6,679 20
Legacies.— Auburn, Mrs. Mary C. B. McKinney, by Nellie L. McKinney, Ex'x, 25 00
Nineveh, Mrs. Mary B. Lovejoy, by Charles S. Smith, Ex'r, 19,000 00
Sinclairville, Earl C. Preston, by Edwin Williams, Ex'r, 50 00 19,075 00
25,754 20

PENNSYLVANIA.

Germantown, 1st Cong. ch., Mission Guild, 20 00
Roxborough, A friend, 10 00
Scranton, Plymouth Cong. ch. 23 67
West Bangor, Cong. ch. 8 10—61 77

NEW JERSEY.

Chester, J. H. Cramer, 40 00
Manchester, Cong. ch. 5 00
Vineland, Cong. ch. 17 00—62 00
Legacies. — Vineland, Mrs. Louisa Bement, by Rev. W. C. Sexton, 42 06
104 06

DISTRICT OF COLUMBIA.

Washington, W. C. S. 5 00

SOUTH CAROLINA.

Spartansburg, Mrs. W. B. Hallett, 2 00

GEORGIA.

Andersonville, Colored ch. 1 10
Rutland, Colored ch. 60—1 70

LOUISIANA.

New Orleans, John M. Ordway, 50 00

TENNESSEE.

Knoxville, Welsh Cong. ch. 9 26

TEXAS.

Palestine, Master Farrington Fales, 35

OHIO.

Ashtabula Harbor, 2d Cong ch. 3 12
Cleveland, A friend, 6 00
Hudson, Cong. ch. 10 00
Madison, Central Cong. ch. 15 36
Mantua, Mrs. W. M. Jones, 20 00
Oberlin, 1st Cong. ch., 72.40; 2d Cong. ch., 67.43; J. L. Burrell, for the Tung-cho Seminary, 500, 639 83
Rockport, Cong. ch. 24 00
Rootstown, Cong. ch. 32 00
Wooster, Ella De Voe, 2 00—752 31

INDIANA.

Terre Haute, 1st Cong. ch., 25; Mrs. Mary H. Ross, 10, 35 00

ILLINOIS.

Amboy, Cong. ch 50 00
Aurora, 1st Cong. ch., to const. Rev. Edward F. Goff, H. M. 70 50
Batavia, Cong. ch. 37 46
Caseyville, Rev. And. Kern, 2 00
Chandlerville, Cong. ch. 24 57
Chicago, New England Cong. ch., 113.10; Millard-ave. Cong. ch., 34.50; South Park Cong. ch., E. B. Case, 25; Scandana. 1st Cong. ch., 4; Bethlehem ch., add'l, 2; Theo. Sem'y, on salary Rev. C. N. Ransom, 10; F., 200; T. Templeton, 100; Rev. G. S. F. Savage, D.D., to const. Abbie W. Kent, H. M., 100; Rev. and Mrs. E. P. Goodwin, 50; A friend, 50; Mrs. Laura A. Bushnell, 25, 713 60
Dundee, Jacob Waterman, 2 00
Duquoin, Mrs. Mary A. Arms, 10 00
Elgin, 1st Cong. ch. 131 12
Galva, 1st Cong. ch. 65 45
Moline, Mrs. D. C. Dimock, 10 00
Morris, Rev. and Mrs. C. H. Bissell, 10 00
Naperville, A. A. Smith, 10 00
Nora, G. W. Warner, 10 00
Olney, A friend, 5 00
Peoria, Plymouth Cong. ch., 5; O. J. Bailey, 10, 15 00
Plainfield, Cong. ch. 7 25
Polo, Mrs. R. M. Pearson and daughter, 7 00
Princeton, Cong. ch., 22.21; Rev. F. Bascom, 10, 32 21

Rockford, F. D. Robertson,	100 00	
Shabbona, Cong. ch.	38 30	
Streator, Cong. ch. and Sab. sch.	7 83	
Wayne, Cong. ch.	11 15	
Wyanet, 1st Cong. ch.	11 00—1,381	44
Legacies.—Quincy, Miss E. M. Newcomb, by her brother, by hand of Rev. S. H. Dana,	329	78
	1,711	22

MISSOURI.

Bonne Terre, 1st Cong. ch.	34 96	
Hannibal, Pilgrim Cong. ch.	20 24	
Kansas City, Clyde Cong. ch.	50 00	
Mine La Motte, Cong. ch.	12 50—117	70

MICHIGAN.

Bay City, 1st Cong. ch.	11 12	
Chassell, Cong. ch.	4 87	
Clare, Cong. ch.	5 13	
Coloma, Cong. ch.	11 00	
Cooper, Cong. ch.	10 78	
Detroit, Fort-st. Cong. ch.	9 28	
Eaton Rapids, 1st Cong. ch.	10 00	
Galesburg, Cong. ch.	20 00	
Lansing, Plymouth Cong. ch.	15 67	
Memphis, Cong. ch.	5 00	
Olivet, Cong. ch.	86 64	
Owosso, Cong. ch.	10 00	
South Frankfort, A friend,	1 00	
South Haven, Cong. ch.	12 07	
Stockbridge, Mrs. R. W. Reynolds, a thank-offering,	10 00	
Watervliet, Plymouth Cong. ch.	34 80—257	36

WISCONSIN.

Beloit, Lyman Meacham,	10 00	
Lake Geneva, 1st Cong. ch.	13 00	
Madison, 1st Cong. ch.	3 12	
Menasha, E. D. Smith,	150 00	
Racine, Mrs. Canfield Smith and Mrs. Marsh, 100; A friend, 8,	108 00	
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Ripon, 1st Cong. ch.	24 13	
South Kaukauna, Cong. ch.	5 00	
Whitewater, Cong. ch.	20 00—353	25

IOWA.

Algona, A. Zahlten,	10 00	
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Dubuque, 1st Cong. ch.	108 97	
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Keokuk, "In memoriam,"	10 00	
Lyons, 1st Cong. ch.	8 53	
Otho, 1st Cong. ch.	11 00	
Postville, Cong. ch.	17 42	
Sawyer, Francis Sawyer,	10 00	
South Grant, Cong. ch.	2 34	
Tabor, Cong ch.	65 44	
Tipton, Cong. ch.	11 88	
Toledo, G. R. Struble,	10 00—307	53

MINNESOTA.

Brownton, Cong. ch.	5 00	
Faribault, A friend to the cause,	5 00	
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Glenwood, Cong. ch.	1 36	
Medford, Cong. ch.	10 00	
Minneapolis, 1st Cong. ch, 29.69; Cash, 1,	30 69	
Parker, Cong. ch.	4 60	
Rochester, Cong. ch., 10.75; W. J. Eaton, 15,	25 75	
St. Cloud, 1st Cong. ch.	8 20	
St. Paul, Pacific Cong. ch.	11 74	
Worthington, Cong. ch.	12 60—118	44

KANSAS.

Boston Mills, J. Hubbard,	4 00	
Douglass, Cong. ch.	1 25	
Kirwin, Cong. ch.	4 21	
Russell, Cong. ch.	2 15	
White City, Cong. ch.	12 21—23	82

NEBRASKA.

Arborville, Cong. ch.	12 90	
Camp Creek, Cong. ch.	10 00	
Harvard, Cong. ch.	6 22	
New Castle, Cong. ch.	2 86	
Waverly, Cong. ch.	5 00—36	98

CALIFORNIA.

Highland, Cong. ch.	7 00	
——, Friends in Southern Cal., to const. CHARLES HENRY ABERNETHY, H. M.	100 00—107	00

OREGON.

East Portland, 1st Cong. ch.		8 50

COLORADO.

Denver, John R. Hanna,		50 00

SOUTH DAKOTA.

Chamberlain, Cong. ch.	10 00	
Lake Preston, Cong. ch.	3 76—13	76

MONTANA.

Butte, Plymouth Cong. ch.	9 75	
Livingston, E. H. Talcott,	10 00—19	75

DOMINION OF CANADA.

Province of Quebec. Montreal, Y. P. S. C. E. of Am. Presb. ch., toward salary of Rev. Hilton Pedley,		300 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Gilbert Islands, Cong. ch's,		15 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part,	8,492 40

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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MISSION SCHOOL ENTERPRISE.

MAINE.—Gorham, Y. P. S. C. E. of 1st Cong. ch., for student,	25 00
NEW HAMPSHIRE.—East Alstead, Sab. sch. of 2d Cong. ch., for support of Mission Schools, 10; Temple, Cong. Sab. sch., 8.49,	18 49
VERMONT.—North Bennington, Green Box Company,	38 31
MASSACHUSETTS.—Easton, Y. P. S. C. E., toward support of Japanese student, 6.25; Leicester, 1st Cong. Sab. sch., 30.30,	36 55
NEW YORK.—East Evans, Cong. Sab. sch., 3.60; Fairport, 1st Cong. Sab. sch., 15.37; Utica, Y. P. S. C. E. of Plymouth Cong. ch., for Japan, 10.33,	29 30
NEW JERSEY.—Orange Valley, Montrose Sab. sch. class,	9 00
ILLINOIS.—Amboy, Cong. ch., Y. P. S. C. E., for catechist, India, 10; Chicago, Leavitt-st. Cong. ch. Prim. Dep't, for Bibles for India, 1.06,	11 06
MICHIGAN.—Jacobville, Sab. sch.	3 72
WISCONSIN.—Ripon, Cong. Sab. sch.	13 16
IOWA.—Manson, Cong. ch. Y. P. S. C. E., 4; Mason City, Cong. ch. Y. P. S. C. E., for pupil in Erzroom High School, 10,	14 00
MINNESOTA.—Worthington, Cong. Sab. sch.	5 10
KANSAS.—Kirwin, Cong. Sab. sch., 1.54; White City, Cong. Sab. sch., 1.26,	2 80
NEBRASKA.—Daily Branch, Cong. Sab. sch., Children's Day Offering,	2 40
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	218 89

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ILLINOIS. — Chicago, 1st Cong. Sab. sch., 41.32; Princeton, Cong. Sab. sch., 7.83, 49 15
KANSAS. — Geneva, Carlton Y. Gray, 50
WASHINGTON. — Skokomish, The Little Workers, 1 50
TURKEY. — Monastir, Boys' Missionary Society, "Well-doers," 50 piastres, 2 20
71 27

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, In memory of Hattie D. Liscomb, by her parents, for special work of Mrs. S. W. Howland, 40 00
MASSACHUSETTS. — Boston, Estate of Ebenezer Alden, M.D., for missionary books, 55; Easthampton. (Of the 23.95 ack'd in July *Herald* 3.95 should have been from the Payson ch.); Fall River, 3d Cong. ch. Sab. sch., for education of Casparian, Marsovan, 12; Malden, Frances A. Odiorne, for Okayama Orphan Asylum, 5; Newton Centre, "Extra Cent a Day Band" of Cong. ch., of which 23 is for Rev. Charles Harding's work in India, and 23 for Rev. A. W. Clark's work in Austria, =46; Northfield, Seminary, for pupil, Pasumalai, care Rev. J. S. Chandler, 25; Pittsfield, 1st Cong. Sab. sch., for work of Miss Doughaday, Japan, 25; Plympton, Mrs. A. M. Whittemore, for Anatolia College, 10; Shrewsbury, Mission Circle, "Lights on the Hill," for tuition of Ming Chang Soa, Tung-cho, 50; Spencer, Golden Rule Band, 1; Ladies of Spencer, 5.37, both for mission house repairs, Bitlis, Turkey; Springfield, Olivet ch., for Doshisha dormitory, 48.50; Westfield, Jeanie A. B. Greenough, for Stavraki, Broosa, 50; Westborough, Sab. sch., 20; A friend, 3, both for mission house repairs, Bitlis, Turkey, 355 87
RHODE ISLAND. — Newport, Mrs. Henry Ledyard, for Harpoot Evangelical Union, 30 00
CONNECTICUT. — East Hartford, 1st Cong. Sab. sch., for chapel and school building at Shushi, Russia, 26.34; New London, Young ladies of 1st Cong. ch., for mission house repairs at Bitlis, 12.78, 39 12
NEW YORK. — Albany, Charles A. Beach, for support of Li Te Kuei, Tung-cho, 50; Clifton Springs, From Conference, on hearing the Misses Leitch, for the Ceylon mission, 42.74; Rochester, Ladies' mission circle of North Presb. ch., for Okayama Orphan Asylum, 20.25; Warsaw, Cong. ch., for "Japan Fund," 5, 117 99
SOUTH CAROLINA. — Cheraw, "Part of the Tithe," for Japan Mission, 5 00
ILLINOIS. — Rantoul, 1st Cong. Sab. sch., for Miss Nutting's kindergarten, Mardin, Turkey, 5 00
MISSOURI. — Cole Camp, for Rev. Alfred Snelling, Micronesia, 3 00
IOWA. — Osceola, Miss Jennie W. Baird, thank-offering, for work in Japan, 5 00
WISCONSIN. — Appleton, Prim. Dep't Cong. Sab. sch., 5; A friend, 5, both for Okayama Orphan Asylum, 10 00
MICRONESIA. — Kusaie, White children, for African children under Mrs. Bridgman, in South Africa, 6 45
INDIA. — Ahmednagar, Julia Bissell, for Girls' School, Ahmednagar, 30 00

MISSION WORK FOR WOMEN.

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For piano for Miss Howe's Kindergarten, Kōbe, 25 00
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For Rev. and Mrs. J. C. Perkins, to furnish Girls' School room, Madura, 53 00
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For Mrs. John S. Chandler, for a building, Battalagundu, 10 00 — 791 86

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For Euphrates College, Female Dep't, 5 00
For Miss J. G. Evans, China, 5 00 — 32 36

1,471 65

Donations received in July, 34,621 80
Legacies received in July, 22,552 01

57,173 81

Total from September 1, 1889, to July 31, 1890: Donations, $369,050.63; Legacies, $178,750.81=$547,801.44.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

NEW YORK. — Binghamton, A thank-offering, for Riggs chair, 1; Chautauqua, Dr. Lyman, 59; Mrs. Ripley, 25; Mr. Harkness, 10; Mr. Homer, 5; Miss Wingate, 1; all for Richards chair; Sherburne, Dr. H. G. Newton, 10; do., Mr. Smith, 5; Syracuse, A friend, for Riggs chair, 1, 117 00

WISCONSIN. — Madison, Cong. ch., 97.75; do., Mrs. M. R. Dozon, 50; both for Richards chair, 147 75

264 75

Previously acknowledged, 11,624 87

11,889 62

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE. — Bath, A friend, 10; Newcastle, Farnham Mission Circle, 10, 20 00

NEW HAMPSHIRE. — Acworth, Y. P. S. C. E., 10; Franklin, Village Cong. Sab. sch., 3.80; do., Y. P. S. C. E., 2; Hopkinton, Cong. Sab. sch., 5; Nelson, Cong. Sab. sch., 10; Peterboro, Union Evang. Sab. sch., 20, 50 80

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NEW YORK — Brooklyn, Ada M. Chapman, 5; Candor, Y. P. S. C. E., 10; Fort Plain, James L. and George C. Cook, 10; Warsaw, Y. P. S. C. E., 10, 35 00

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OHIO. — Atwater, Cong. Sab. sch., 2.88; Berea, J. S. Smedley, 10; Painesville, Clare Camp, 1; Unionville, Mrs. A. S. Hardy, 2.50; Wellington, Y. P. S. C. E., 10, 26 38

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MISSOURI. — Amity, Cong. ch., 11.25; Springfield, Pilgrim Cong. Sab. sch., 4, 15 25

MICHIGAN. — Armada, Cong. Sab. sch., 10; Charlotte, Y. P. S. C. E., 10; Detroit, Woodward-ave. Sab. sch., 10; Jackson, Rev. Miles Fisk, 1; do., A friend, 10; Owosso, Cong. Sab. sch., 10, 51 00

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IOWA. — Burlington, Cong. Sab. sch., 10; Clinton, Cong. Sab. sch., 10; Davenport, Cong. Sab. sch., 10; Grinnell, Cong. Sab. sch., 30; Muscatine, Cong. Sab. sch, 10, 70 00

MINNESOTA. — Madison, Cong. Sab. sch. 2 66

KANSAS. — Burlington, Cong. Sab. sch., 10; Independence, Cong. Sab. sch. and Y. P. S. C. E., 10; Leavenworth, 1st Cong. Sab. sch., 10, 30 00

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703 85

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

NEW JERSEY. — Orange, C. Stickler's Sab. sch. class, for use of Mrs. Tracy, Marsovan, 20 00

Previously received, 39,274 94

39,294 94

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VERMONT. — South Royalton, Cong. Sab. sch. 3 00

INDIANA. — Hammond, F. H. Tuthill, 2 45

ILLINOIS. — Chicago, Friends, 14 90

WASHINGTON. — Anacortes, W. J. Hagadorn, 10 00

30 35

Previously received, 522 42

552 77

For Young People.

THE CONVERSION OF LIBE.

[Those who have read the Sketch of the French Mission in Basutoland, given in the Young People's Department of the *Missionary Herald* for April last will be interested in the following story of one of the early and prominent Basuto converts. The story is taken with some abbreviations from the volume entitled "The Basutos," written by Rev. E. Casalis, an early missionary among this tribe, and afterwards the Director of the Paris Evangelical Mission.]

Libe, the uncle of the Basuto king Moshesh, saw the arrival of missionaries in his country with great displeasure. "Why are these strangers not driven away?" said he one day to Khoabane. "Why should they be driven away?" replied Khoabane. "They do us no harm; let us listen to what they say; no one obliges us to believe them." "That is what you and Moshesh are always repeating. You will find out your mistake when it is too late." Libe was then nearly eighty years old. He soon left the neighborhood for a distant hillside, to procure good pastures for his flocks and to escape from our preaching.

MOSHESH, KING OF THE BASUTOS (1833).

He soon saw with vexation that we had found our way to his dwelling. At the first sound of our voices a smile of scorn and hatred played on his lips. "Depart!" cried he. "I know you not. I will have nothing to do with you or your God! I will not believe in him until I see him with my own eyes." One day he became furious and said: "Young man, importune me no more; and if you wish me to listen, go and fetch your father from beyond the sea. He, perhaps, may be able to instruct me."

The violence of his animosity was specially shown at the burial of one of his daughters, at which I was invited to officiate by her husband. The procession had preceded me, and I was following slowly to the grave, praying the Lord to enable me to glorify him, when I saw Libe rushing towards me with a rapidity which only rage could give him. His menacing gestures plainly showed his design, and I trembled at the prospect of being obliged to defend myself. Happily his sons ran to my aid. They respectfully begged him to retire, but he was

deaf to their entreaties and a struggle was the inevitable consequence. The wretched old man, exhausting himself by vain efforts, reduced his children to the grievous necessity of laying him on the ground and keeping him there during the whole service. He ended by knocking his head violently against the ground. At last he ceased, being quite worn out, and casting on me a look of which I could not have believed any man capable, he loaded me with invectives.

A BASUTO WARRIOR.

After this, we went to see Libe no more, though we sent him friendly messages by his neighbors. What was my surprise one day on receiving an invitation to go to him! The messenger whom he sent was radiant with joy. "Libe prays," said he with emotion, "and begs you to go and pray with him." Seeing my incredulity, the pious Tsiu went on as follows: "Yesterday morning Libe sent for me into his hut and said: 'My child, can you pray? Kneel down by me

and pray God to have mercy on the greatest of sinners. I am afraid, my child, this God that I have so long denied has made me feel his power in my soul. I know now that he exists. I have not any doubt of it. Do you think God will pardon me? I refused to go and hear his Word while I was still able to walk. Now that I am blind and almost deaf, how can I serve Jehovah?'

"Here," added Tsiu, "Libe stopped a moment and then asked, 'Have you

THE BAPTISM OF LIBE.

your book with you?' 'Yes.' 'Well, open it and place my finger on the name of God.' I did as he wished. 'It is there, then,' he cried, 'the beautiful name of God! Now place my finger on that of Jesus, the Saviour.'"

Such was the touching recital of Libe's wonderful conversion, and I soon had the pleasure of assuring myself of its reality. For nearly a year we shared the happy task of ministering to this old man whom grace rendered docile as a little

child. He was baptized in his own village. This ceremony attracted a crowd of people who wished to see him who had persecuted us, and who now preached the faith which once he sought to destroy. Four aged members of the church carried the neophyte, who was too feeble to move alone, and placed him on a couch in the midst of the assembly. We thought it our duty to ask him to give an account of his faith. "I believe," said he without hesitation, "in Jehovah, the true God, who created me and who has preserved me to this hour. He has had pity on me who hated him and has delivered Jesus to death to save me."

"Do you still place any confidence in the sacrifices you have been accustomed to make to the spirits of your ancestors?" "How can such sacrifices purify? I believe in them no more; the blood of Jesus is my only hope." "Have you any desire you would like to express to your family and to the Basutos?"

"Yes; I desire them to make haste to believe and repent. Let them all go to the house of God and listen meekly to what is taught there. Moshesh, my son, where art thou?" Here Moshesh covered his eyes to hide his emotion. "And thou, Letsie, my grandson, where art thou? Attend to my last words. Why do you resist God? Are your wives an objection? These women are your sisters, not your wives. Jehovah created but one man and one woman and united them to be one flesh. Oh, submit yourselves to Jesus and he will save you! Leave off war and love your fellow-creatures!"

"Why do you desire baptism?" "Because Jesus has said that he who believes and is baptized shall be saved. Can I know better than my Master tells me?" It is the custom in our stations to repeat the ancient form of renouncement before receiving baptism. It had been explained to Libe and he had perfectly understood it; but it was impossible for him to learn it, or even to repeat it after the minister. "'*I renounce the world and its pomp*,'" said my colleague. "No!" exclaimed Libe, "I do not renounce it now, for I did so long ago." "'*I renounce the devil and all his works.*'" "The devil!" interrupted the happy believer, "what have I to do with him? He has deceived me for many long years. Does he wish to lead me to ruin with himself? I leave hell to him! Let him possess it alone!" "'*I renounce the flesh and its lusts.*'" Again Libe exclaimed: "Are there no joys but those of this world? Have we not in Jesus pleasures which satisfy us?"

According to a wish very generally expressed, Libe was surnamed Adam, the father of the Basutos. He died one Sunday morning shortly after his baptism. One of his grandsons had just been reading to him some verses from the Gospels. "Do you know," said the young man, "that to-day is the Lord's Day?" "I know it," he replied; "I am with my God." A few moments after, he asked that a mantle might be spread over him, as he felt overpowered with sleep; and he slept, to wake in this world no more.

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